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# Instructions for Parish Priests

By

John Myrc.

EDITED FROM COTTON MS. CLAUDIUS A. II.,

BY

EDWARD PEACOCK, F.S.A., &c.

[*Revised 1902.*]

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,  
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

MDCCCLXVIII.

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## PREFACE.

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THE poem, now printed for the first time, has been preserved in at least three manuscripts. The best of these, as giving the earliest and purest text, is the one in the British Museum,<sup>1</sup> from which the present imprint is made. It was written out, in the editor's opinion, not later than the year 1450, perhaps a little earlier; but the language is of a somewhat older date. The other two manuscripts are among the late Mr. Douce's collections in the Bodleian Library.<sup>2</sup> These differ frequently, but seldom materially, from the London copy. They are of later execution, and show a tendency to the vocabulary of the north country in their variations. They are not the handy-work of the same scribe, but the texts are so nearly identical that there can be little doubt that they have both been copied from one original. All the various readings that seemed of any interest have been noted. It was not desirable to record every difference of spelling.

Of the writer of the work nothing is known, except that he was a Canon of Lilleshall, in Shropshire, a house founded by Richard de Belmeis, between 1144 and 1148, for a body of Arroasian canons. They were a branch of the order of canons regular of St. Austin, who took their name from the

<sup>1</sup> Cotton M.S., Claud. A. ii.

<sup>2</sup> Douce MSS., 60 and 103.

city of Arras, near which their first house, dedicated to St. Nicholas, was situated. The offshoot of which Mirk was in due time a member had, in its early days, many migrations. The first English home of the brotherhood seems to have been at a place called Lizard Grange. They afterwards occupied for a time some houses at Donnington Weald, whence they moved to Dorchester, where they seem to have remained until their permanent home was fitted for their reception. Here they continued to reside until the suppression of the monastic orders. The site of the Abbey was granted by Henry the Eighth, in the thirty-first year of his reign, to James Leveson. Some remains still exist to show that the church was a Norman building of fine proportions.<sup>1</sup>

Mirk was the author of another book, also in English, which is well worthy the attention of those who take an interest in our earlier literature. A copy is preserved in the same volume from which this imprint is taken. Its title is *Liber Festivalis*. It consists of a collection of Sermons for the higher festivals of the Christian year, beginning with the first Sunday in Advent.

Mirk tells us that he translated this poem from a Latin book called *Pars Oculi*. Some people have therefore thought that it is a versified translation of John De Burgo's *Pupilla Oculi*. Such a suggestion can only have been made by persons whose acquaintance with the books was limited to their titles. De Burgo's book is probably twenty times as large, and is as different from Mirk's verses as a book well can be that treats in part upon similar subjects.

The *Manuale Sacerdotis* of Johannes Miræus, prior of Lilleshall, has also been conjectured to be the origin from which Mirk translated.<sup>2</sup> The prior's book is much like the monk's,

<sup>1</sup> Monast. Anglic., vi. 261; Coll. Arch., i. 28; Pitseus, 577.

<sup>2</sup> There is a manuscript of this work in the Harleian Library, No. 5306.

both in subject and method of treatment, but it is much larger, and, in other ways, quite an independent work.

Although we cannot at present put our hands upon the original Latin text from which the version before us was made, it is quite evident that there is very little that is original about it. How could there be? The author was treating on subjects that were as old as the Christian Church, and giving directions how priests with little book-learning or experience were to teach the faith to their flocks. Great numbers of independent works of this nature were produced in the Middle Ages. There is probably not a language or dialect in Europe that has not now, or had not once, several treatises of this nature among its early literature. The growth of languages, the Reformation, and the alteration in clerical education, consequent on that great revolution, have caused a great part of them to perish or become forgotten.

A relic of this sort, fished up from the forgotten past, is very useful to us as a help towards understanding the sort of life our fathers lived. To many it will seem strange that these directions, written without the least thought of hostile criticism, when there was no danger in plain speaking, and no inducements to hide or soften down, should be so free from superstition. We have scarcely any of the nonsense which some people still think made up the greater part of the religion of the Middle Ages, but, instead thereof, good sound morality, such as it would be pleasant to hear preached at the present day.

The instructor tells his pupils of the great evil it is to have ignorant clergy, how instead of instructing their people they by their ill example lead them into sin. How their preaching is worth but very little if they tell lies or get drunk, are slothful, envious, or full of pride. How they may not without sin haunt taverns, or practice violent and cruel sports;

may not dance nor wear "cutted clothes and pyked schone"; nor go to fairs and markets, and strut about girt with sword and dagger like knights and esquires. On the other hand, he says priests must be gentle and modest, given to hospitality, and the reading of the psalter. They must avoid as much as may be the service of women, and especially of evil ones; eschew coarse jokes and ribald talking, and must be especially careful to shave the crown of their heads and their beards.

The priest must not be content with simply knowing his own duties. He must be prepared to teach those under his charge all that Christian men and women should do and believe. We are told that when anyone has done a sin he must not continue long with it on his conscience, but go straight to the priest and confess it, least he should forget before the great shriving-time at Eastertide. Pregnant women especially are to go to their shrift and receive the holy communion at once. Our instructor is very strict on the duties of midwives—women they were really in those days. They are on no account to permit children to die unbaptized. If there be no priest at hand, they are to administer that sacrament themselves if they see danger of death. They must be especially careful to use the right form of words, such as our Lord taught; but it does not matter whether they say them in Latin or English, or whether the Latin be good or bad, so that the intention be to use the proper words. The water and the vessel that contained it are not to be again employed in domestic use, but to be burned or carried to the church and cast into the font. If no one else be at hand, the parents themselves may baptize their children. All infants are to be christened at Easter and Whitsuntide in the newly blessed fonts, if there have not been necessity to administer the sacrament before. God-parents are to be careful to teach to their god-

children the *Pater Noster*, *Ave Maria*, and *Credo*, and not to sleep in the same bed with them until they are old enough to take care of themselves, lest they should be overlain. Neither are they to be sponsors to their god-children at confirmation, for they have already contracted a spiritual relationship. Both the god-parents and those who have held the child at its confirming are spiritual relatives, and may not afterwards contract marriage with it.

Before weddings, banns are to be asked on three holidays; and all persons who contract irregular marriages, and the priests, clerks, and others that help thereat, are cursed for the same. The real presence of the body and blood of our Saviour in the Sacrament of the Altar is to be fully held; but the people are to bear in mind that the wine and water given to them after they have received Communion is not a part of the sacrament. It is an important thing to behave reverently in church, for the church is God's house, not a place for idle prattle. When people go there they are not to jest, or loll against the pillars and walls, but kneel down on the floor and pray to their Lord for mercy and grace. When the gospel is read they are to stand up and sign themselves with the cross; and when they hear the sanctus bell ring, they are to kneel and worship their Maker in the blessed sacrament.

Not a word is said by Mirk indicating that he knew anything about pews or even benches for the lay people. It is probable that these conveniences were not commonly needed at the time when he wrote.

All men are to show reverence when they see the priest carrying the Host to the sick. Whether the ways be dirty or clean they are not to think of their clothes, but reverently to kneel down to "worshype Hym that alle hath wroghte."

The author gives some very interesting instructions about

churchyards, which show, what we knew from other circumstances to be the case, that they were sometimes treated with shameful irreverence. It was not for want of good instruction that our ancestors, in the days of the Plantagenets, played at rustic games, and that the gentry held their manorial courts over the sleeping-places of the dead. That then, as seventy years ago,—as now perhaps—

“dogs and donkeys, sheep and swine,  
The clerk's black mare, the parson's kine,  
Among the graves their pastime take;  
That at the yearly village wake  
Each man and woman, lad and lass,  
Do play at games upon the grass;  
Set curs to fight and cats to worry,  
And make the whole place hurry-scurry.”

Of witchcraft we hear surprisingly little. Mirk's words are such that one might almost think he had some sceptical doubts on the subject. Not so with usury or “okere.” The taking interest for money, or lending anything to get profit thereby, is, we are shown, a “synne full greuus.” This was the universally received teaching in his day, and for many centuries after. Perhaps the most remarkable fluctuation of opinion that has taken place in the modern period, is the silent change that has passed over men's minds on this important subject.

After these and several more general instructions of a similar character, almost all of them showing good religious feeling and clear common-sense, the author gives a very good commentary on the Creed, the Sacraments, the Commandments, and the deadly sins. The little tract ends with a few words of instruction to priests as to the manner of saying mass, and of giving holy communion to the sick.

When the editor first read this little book, in one of the Oxford manuscripts, it was his intention to print it with an extended commentary, for the purpose of illustrating the



ritual, religious, and social feelings of an important period in history. This would have been out of place in a publication of the Early English Text Society. The document as it stands speaks clearly enough to those to whom its voice is audible.

As an illustration of Mirk's work the editor has printed from Lansdowne MS., 762, seven questions to be asked of persons near death. The date of the manuscript from which they are taken is thought to be about 1470. The volume is written partly on vellum and partly on paper, and contains many different pieces. Several of them are prophesies.

The editor must not conclude without thanking his learned friend John Ross, Esq., of Lincoln, for his many valuable notes and suggestions; especially for the interesting extracts concerning ankresses, from his unrivalled collections relative to the history of this his native county. He has also received kind help from the Very Reverend Daniel Rock, D.D.; and from his friends James Fowler, Esq., F.S.A., of Wakefield, and the Reverend Joseph T. Fowler, F.S.A., of St. John's College, Hurstpierpoint.

E. P.

BOTTESFORD MANOR, NEAR BRIGG.

*September 9, 1867.*

## AFTERWORDS.

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*July 21, 1902.*—This Text having been long out of print, and Mr. Peacock not having leisure to revise it, I have read it again with the MS., shifted the "Cursing" to its proper place, and printed it from the longer and better Cotton MS. I have also added a couple of notes, and made a few corrections in the Notes and Glossary.

The frequent occurrence of the full form 'Ihesus' in this MS. (and elsewhere) justifies the extension of the usual contraction *Ihūs* as *Ihesus*, though objection has been made to it that the *e* is already represented by the *h*. But the fact that *h* stood for *e* was not known by the early English scribes.

F. J. FURNIVALL.

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*Erratum.*—P. 64, l. 1: *for* 'do lyueraunce' *read* 'de-lyueraunce.'

## CONTENTS.

Preface	...	...	...	...	...	...	...	PAGE V
<b>INSTRUCTIONS FOR PARISH PRIESTS.</b>								
The Duties of a Parish Priest	...	...	...	...	...	...	...	1
What and how a Priest must teach his flock	...	...	...	...	...	...	...	3
A Midwife's Duties	...	...	...	...	...	...	...	3
The Form of Baptism	...	...	...	...	...	...	...	5
The Duties of God-parents	...	...	...	...	...	...	...	5
Relatives in blood, by marriage, or spiritually, may not marry .	...	...	...	...	...	...	...	6
Of Betrothals and irregular Marriages	...	...	...	...	...	...	...	7
Lechery a deadly sin, save in wedlock	...	...	...	...	...	...	...	7
The Real Presence in Holy Communion	...	...	...	...	...	...	...	8
How to behave in Church	...	...	...	...	...	...	...	9
The Benefits of seeing the Host...	...	...	...	...	...	...	...	10
No Games to be played in the Churchyard, or Courts held	...	...	...	...	...	...	...	11
The Church is God's house	...	...	...	...	...	...	...	11
Tithes to be paid ...	...	...	...	...	...	...	...	11
Witchcraft and Usury forbidden	...	...	...	...	...	...	...	12
Sexual Duties of Husband and Wife	...	...	...	...	...	...	...	12
The Pater Noster	...	...	...	...	...	...	...	13
The "Hail, Mary"	...	...	...	...	...	...	...	14
The Creed	...	...	...	...	...	...	...	14
The Fourteen Articles of the Faith are to be taught	...	...	...	...	...	...	...	15
The Seven Sacraments are to be preached	...	...	...	...	...	...	...	17
On the Sacrament of Baptism	...	...	...	...	...	...	...	17
The Words of Baptism	...	...	...	...	...	...	...	18
The Form of Conditional Baptism	...	...	...	...	...	...	...	19
On the Sacrament of Confirmation	...	...	...	...	...	...	...	20
On Confession and Penance	...	...	...	...	...	...	...	21
How to hear Confessions	...	...	...	...	...	...	...	24

	PAGE
Examination of the Penitent on the Creed, the Articles of the Faith, etc. ... ..	25
Examination of the Penitent on the Ten Commandments ...	27
Examination of the Penitent on the Seven Deadly Sins ...	30
1. Pride ... ..	30
2. Sloth ... ..	33
3. Envy ... ..	34
4. Anger ... ..	35
5. Avarice ... ..	36
6. Gluttony... ..	37
7. Lechery (Man, 38; Woman, 40) ... ..	38
Examination of the Penitent on Venial Sins ... ..	40
(Through the five wits, Sight, Hearing, Smell, Taste, Touch, 41; in other ways, 42-3)	
The Manner of Imposing Penances (considering, 1. Who, 2. What, 3. Where, 4. by Whom, 5. how Often, 6. How, and 7. When) ... ..	43
Remedies against the Seven Deadly Sins ... ..	48
Penance for Mortal Sins ... ..	50
Cases reserved for the Bishop ... ..	51
Forms of Confession and Absolution ... ..	52
The Sacrament of Extreme Unction ... ..	53
Further Instructions for Priests of mean lore ... ..	54
Other things necessary for a Chaplain to know ... ..	57
The Author begs the Reader-Priests to pray for him ... ..	59
The Object of this book ... ..	59
<hr/>	
THE POINTS AND ARTICLES OF CURSING... ..	60
<hr/>	
SEVEN QUESTIONS TO BE ASKED OF A DYING MAN	69
<hr/>	
Notes to "Instructions for Parish Priests" ... ..	72
Glossarial Index ... ..	97

# Instructions for Parish Priests.

COTTON. MS. CLAUDIUS A II. FOL. 127.

## ¶ Propter presbiterum parochialem instruendum.

— **G**Od seyth hym self, as wryten we fynde,  
That whenne þe blynde ledeth þe blynde,

In-to þe dyche þey fallen boo,

For þey ne sen whare by to go.

So faren prestes now by dawes ;

They beth blynde in goddes lawe,

That whenne þey scholde þe pepul rede

In-to synne þey do hem lede.

Thus þey haue do now fulle þore,

And alle ys for defawte of lore,

Wharefore þou preste curatoure,

þef þou plesse thy sauoure,

þef thou be not grete clerk,

Loke thou moste<sup>1</sup> on thys werk ;

For here thou myȝte fynde & rede.

That þe be-houeth to conne nede,

Hew thou schalt thy paresche preche.

And what þe nedeth hem to teche,

And whyche þou moste þy self be.

Here also thou myȝte<sup>2</sup> hyt se ;

For luytel ys worthy þy prechyng,

þef thou be of euyle lyuynge.

When the blind  
lead the blind  
both fall into the  
ditch. ✓

8 Priests lead their  
flocks into sin  
through their  
own want of lore. ✓

12 Ignorant priests  
should read this  
book. ✓

20 Preaching worth  
little if the  
preacher's life be  
evil. ✓

<sup>1</sup> oft.

<sup>2</sup> myghtest.

✓	Priests must be chaste,	Preste, <sup>1</sup> þy self thow moste be chast, And say þy serues wyþowten hast,	24
		That mowthe & herte a-corden I <sup>2</sup> -fere, þef thow wole that god þe here.	
✓	and eschew lies and oaths,	Of honde & mowþe þou moste be trewe, And grete oþes thow moste enchewe, <sup>3</sup> ( <i>sic</i> )	28
		In worde and dede þou moste be mylde, Bothe to mon and to chylde.	
✓	drunkenness, gluttony, pride, sloth, and envy.	Dronkelec <sup>4</sup> and glotonye, Pruyde and slouþe and enuye,	32
		Alle þow moste putten a-way, þef þow wolt serue god to pay.	
		That þe nedeth, ete and drynke, But sle þy lust for any thyng.	36
✓	They must keep from taverns, trading, wrestling, shooting, and the like.	Tauernes also thow moste for-sake, And marchaundyse þow schalt not make,	
		Wrastelynge, & schotyng, & suche maner game, Thow myȝte not vse wythowte blame.	40
	[Fol. 127 back.]	Hawkyng, huntynge, <sup>5</sup> and dawnsyng, Thow moste forgo for any thyng;	
✓	Cuttid clothes, piked shoon, markets, and fairs to be avoided.	Cuttede clothes and pykede schone, Thy gode fame þey wole for-done.	44
		Marketes and feyres I the for-bede, But hyt be for the more nede,	
		In honeste clothes <sup>6</sup> thow moste gon, Baselarde ny bawdryke were þow non.	48
✓	Armour not to be worn; beard and crown to be shaven.	Berde & crowne thow moste be schauē, þef thow wole thy ordere saue.	
✓	They must practise hospitality,	Of mete and drynke þow moste be fre, To pore and ryche by thy degre.	52
✓	read the psalter, and take heed of domesday.	þerne <sup>7</sup> thow moste thy sawtere rede, And of the day of dome haue drede;	
		And euere do gode a-þeynes euele, Or elles thow myȝte not lyue wele.	56

<sup>1</sup> first.<sup>2</sup> in.<sup>3</sup> eschewe.<sup>4</sup> Dronkelewe.<sup>5</sup> Hawkes, houndes.<sup>6</sup> clothing.<sup>7</sup> Besely.

Wymmones serues<sup>1</sup> thow moste forsake,  
Of euele fame leste they the make,  
For wymmenes speche that ben schrewes,  
Turne ofte a-way gode thewes.

Priests should be-  
ware of women,

and especially of  
shrews,

and avoid japes  
and ribaldry,

From nyse iapes<sup>2</sup> and rybawdye,  
Thow moste turne a-way þyn ye;  
Tuynde<sup>3</sup> þyn ye þat thow ne se  
The<sup>4</sup> cursed worldes vanye.

60

64

Thus thys worlde þow moste despyse,  
And holy vertues haue in vyse,  
ʒef thow do þus thow schalt be dere  
To alle men that sen and here.

that they may  
despise the world  
and follow after  
virtue.

68

### Quid & quomodo predicare debet parochianos suos.

Thus thow moste also preche,  
And thy paresche ʒerne teche;

What a priest  
must teach his  
flock.

Whenne on hath done a synne,  
Loke he lye not longe there-ynne,  
But a-non that he hym schryue,  
Be hyt<sup>5</sup> husbande, be hyt<sup>6</sup> wyue,  
Leste he forʒet by lentenes day,<sup>7</sup>

72

Shriving.

And oute of mynde hyt go away.

76

Women with  
child to go to con-  
fession,

Wymmen that ben wyth chy[l]de also,  
Thow moste hem teche how þey schule do.

Whenne here tyme ys neghe y-come,  
Bydde hem do thus alle & some:

80

[Fol. 128.]  
and receive holy  
communion.

Theche hem to come & schryue hem clene,  
And also hosele hem bothe at ene,  
For drede of perele that may be-falle,  
In here trauelyngs that come schalle.

84

To folowe the chylde ʒef hyt be nede,  
ʒef heo se hyt be in drede;

And teche the mydewyf neuer the latere,  
That heo haue redy clene watere,

88

The midwife's  
duties.

<sup>1</sup> felaship.

<sup>2</sup> gaudees.  
<sup>6</sup> she.

<sup>3</sup> Turne.  
<sup>7</sup> ester day.

<sup>4</sup> This.

<sup>5</sup> he.

The child to be baptised if but half born.	Thenne bydde hyre spare for no schame, To folowe the chylde there at hame, And thaghe þe chylde bote half be bore Hed and necke and no more,	92
The midwife to rip up the mother to save the child's life.	Bydde hyre spare, neuer þe later, To crystene hyt and caste on water; And but scho mowe se þe hed, Loke scho folowe hyt for no red; And ȝef the wommon thenne dye, Teche the mydwyf that scho hye For to vndo hyre wyth a knyf, And for to saue the chylde's lyf, And hye that hyt crystened be, For that ys a dede of charyte.	96
If the midwife's heart fail her she is to call in a man to help her,	And ȝef hyre herte ther-to grylle, Rather þenne the chylde scholde spylle, Teche hyre thenne to calle a mon That in that nede helpe hyre con.	100
for if the child is lost through her fault she may weep for it ever- more.	For ȝef the chylde be so y-lore, Scho may that wepen euer more. Bote ȝef the chylde y-bore be, And in perele thow hyt se, Ryght as he byd hyre done, Caste on water and folowe hyt sone. A-nopere way þow myght do ȝet, In a vessel to crystone hyt; And when scho hath do ryȝt so,	104
The water and vessel used in bap- tism to be burnt or cast into the church font.	Watere and vessel, brenne hem bo, Othere brynge hyt to þe chyrche a-non. <sup>1</sup> And caste hyt in the font ston, <sup>1</sup>	112
Baptism not to be administered twice.	But folowe thow not þe chylde twye, Lest afterwarde hyt do the nuye.	116
[Fol. 128 back.]	Teche hem alle to be war and snel That they conne sey þe wordes wel,	120

<sup>1</sup> These two lines are not in Douce MS. 103.



- And say the wordes alle on rowe  
 As a-non I wole þow schowe; 124  
 Say ryȝt thus and no more,  
 For none othere wymmenes<sup>1</sup> lore;  
 ¶ I folowe the, or elles<sup>2</sup> I crystene þe, in the nome of The form of bap-  
tism  
 the fader & þe sone and the holy gost. Amen.<sup>2</sup> 128  
 Or elles thus,<sup>3</sup> Ego baptizo te. N. In nomine patris  
 & filij & *spiritus sancti*. Amen.  
 Englysch or latyn, whether me seyþ,  
 Hyt suffyseth to the feyth, 132  
 So that þe wordes be seyde on rowe,  
 Ryȝt as be-fore I dyde þow schowe;<sup>3</sup>  
 And þef þe cas be-falle so,  
 þat men & wymmen be fer hyre fro, 136  
 Then may the fader wyþoute blame  
 Crysten the chylde and þeue hyt name;  
 So may the moder in suche a drede,  
 þef scho se that hyt be nede. 140  
 þet thow moste teche hem more,  
 That alle þe chyldren þat ben I-bore  
 Byfore aster and whyssone tyde,  
 Eghte dayes they schullen a-byde, 144  
 That at the font halowyng  
 They mowe take here folowyng,  
 Saue tho that mowe not a-byde  
 For peryle of deth to that tyde. 148  
 A-nother tyme gyf hem folghthe  
 As the fader & þe moder wolþe.<sup>4</sup>  
 Godfader and godmoder þou moste preche  
 þat þey here godchyldere to gode teche, 152  
 Here pater noster and here crede  
 Techen hem they mote nede.  
 By hem also they schule not slepe  
 Tyl þey con hem self wel kepe. 156
- may be said in  
English or Latin.  
  
The parents may  
christen the child  
if no one else be  
nigh.  
  
Children to be  
christened at  
Easter and Whit-  
suntide only, ex-  
cept of necessity.  
  
God-parents to  
teach their god-  
children pater-  
noster, ave, and  
creed,  
  
and not to sleep  
with them while  
very young.

<sup>1</sup> kynnes.    <sup>2</sup> Not in Douce 103.    <sup>3</sup> myghtest knowe.    <sup>4</sup> þoȝte.

Confirmation.	<p>Also wyth-ynne the fyfþe ȝere          Do þat they I-bysbede were ;          For tho þat bydeth ouer more,          The fader &amp; þe moder mote rewe hyt sore ; 160          Out of chyrche schule be put          Tyl þe byschope haue bysbede hyt.</p>
[Fol. 129.]	<p>And ȝet moste thow teche hem more,          That godfader and godmoder be war be-fore, 164</p>
God-parents not to hold their god-children at confirmation.	<p>¶ That they þat ben at the folowyngȝe,          Holde not þe chylde at the confermyngȝe ;<sup>1</sup>          And also þow moste, as þou dost preche,</p>
Relatives in blood by marriage or spiritually not to intermarry.	<p>The cosynage of folowyngȝe teche ; 168          And þow wolt that conne wel,          Take gode hede on thys spel.          In the myddel the chylde stont,          As he ys folowed in the font. 172</p>
Who are cousins by baptism.	<p>¶ Alle these be cosynes to hym for ay,          That none of hem he wedde may ;          The pręste þat foloweþ, þe pręstes chyldere, þe pręste,          And the chylde's fader &amp; moder, þe godfader &amp; hys 176          Wyf knowe be-fore folghthe, þe godfader chylderȝen,          the chylde's moder and hys godfader, &amp;c.</p>
Who by confirmation.	<p>¶ The same cosynage in alle thyngȝe,          Is in the chylde's confermyngȝe 180          The chylde þat ys confermet,<sup>2</sup> þe byschop, þe          byschopes chylderȝen, þe byschop and þe chylde's          fader and hys moder, the godfader and hys wyf,          the chylde's fader and hys godfader, the 184          chylde's moder and hys godmoder,</p>
Espousals.	<p><b>T</b>hese schule neuer on wedde oþer,          But cosynes beth, as suster &amp; broþer.          ȝet teche hem a-nother thyngȝe, 188          That ys a poynt of weddyngȝe ;          He that wole chese hym a fere,          And seyth to hyre on thys manere,</p>

<sup>1</sup> bisshoping.<sup>2</sup> Not in Douce 103.

- "Here I take the to my wedded wyf, 192  
 And there-to I plyghte þe my trowþe  
 Wyth-owten cowpulls or fleshly dede,"  
 He þat wommon mote wedde nede;  
 For þaghe he or ho a-nother take, 196  
 That word wole deuors<sup>1</sup> make.  
 Loke also þey make non odde<sup>2</sup> weddyngs,  
 Lest alle ben cursed in that doyinge.  
 Preste & clerke and other also, 200  
 That thylke *serues* huydeth so;  
 But do ryȝt as seyn the lawes,  
 Aske the banns thre halydawes.  
 Then lete hem come and wytnes brynge 204  
 To stonde by at here weddyngs;  
 So openlyche at the chyrche dore  
 Lete hem eyther wedde othere.  
 Of lechery telle hem ryght þys 208  
 That dedly synne for sothe hyt ys;  
 On what skynnes maner so hyt be wroȝt,  
 Dedly synne hyt ys forthe broght,  
 Saue in here wedhode<sup>3</sup> 212  
 That ys feyre to-fore gode.  
 Thaȝ mon & wommon be sengul boþe,  
 As dedly synne they schulen hyt loþe.  
 Also thys mote ben hem sayde, 216  
 Boþe for knaue chyldere & for mayde,  
 That whenne þey passe seuen ȝere,  
 They schule no lengere lygge I-fere,  
 Leste they by-twynne hem brede 220  
 The lykyngs of that fowle dede.  
 Also wryten wel .I. fynde,  
 That of synne aȝeynes kynde  
 Thow schalt thy paresch no þyngs teche, 224  
 Ny of that synne no thyngs preche;

He who formally  
betroths himself  
to a woman must  
wed her.

His troth acts as  
a divorce from  
other women.

Irregular mar-  
riages are cursed.

Banns to be  
asked.  
[Fol. 129 back.]

Lechery a deadly  
sin.

save in wedlock.

Children not to  
sleep together  
after seven years  
of age.

Fœderastia.

<sup>1</sup> a dome.

<sup>2</sup> hond.

<sup>3</sup> wededhod.

Adultery is a  
great sin,

But say þus by gode a-vys,  
þat ' to gret synne forsoþe hyt ys,  
For any mon þat bereth lyf 228  
To forsake hys wedded wyf  
And do hys kynde other way,  
þat ys gret synne wyþowte nay ; '

which a man  
must confess to  
his shrift-father.

But how and where he doth þat synne, 232  
To hys schryffader<sup>1</sup> he mote þat mynne.

Also thow moste thy god pay,  
Teche thy paresch þus & say,  
Alle that ben of warde<sup>2</sup> & elde 236

Confession.

þat cunnen hem self kepe & welde,  
They schulen alle to chyrche come,  
And ben I-schryue alle & some,

Communion to be  
received.

And be I-hoseled wyth-owte bere 240  
On aster day alle I-fere :

In þat day by costome  
þe schule be hoselet alle & some.

[Fol. 130.]

The real presence  
to be believed in.

Teche hem þenne wyth gode entent, 244

To be-leue on that sacrament ;  
That þey receyue in forme of bred,  
Hyt ys goddes body þat soffered ded  
Vp on the holy rode tre, 248  
To bye owre synnes & make vs fre.

It is but wine  
and water that  
is given to the  
people after com-  
munion.

Teche hem þenne, neuer þe later,  
þat in þe chalys ys but wyn & water  
That þey receyueþ for to drynke 252

Directions for  
receiving com-  
munion.

After that holy hoselynge ;  
Therefore warne hem þow schal  
That þey ne chewe þat ost to smal,  
Leste to smale þey done hyt breke, 256  
And in here teth hyt do steke ;

Wine and water  
to be drunk after  
the host is eaten.

There-for þey schule wyth water & wyn  
Clanse here mowþ, that noȝt leue þer-In ;

<sup>1</sup> confessor.

<sup>2</sup> wyte.

- But teche hem alle to leue sadde, 260 The consecrated  
 þat hyt þat ys in þe awter made, wine is God's  
 Hyt ys verre goddes blode blood that was  
 That he schedde on þe rode. shed on the rood.
- ȝet þow moste teche hem mare 264 How to behave  
 þat whenne þey doth to chyrche fare, in church.  
 þenne bydde hem leue here mony wordes,  
 Here ydel speche, and nyce bordes,  
 And put a-way alle vanyte, 268 Men should there  
 And say here *pater noster* & here aue.<sup>1</sup> put away all  
 No non in chyrche stonde schal, vanity and say  
 Ny leue to pyler ny to wal, the *pater noster*  
 But fayre on kneus þey schule hem sette, 272 and *ave*.  
 Knelynge doun vp on the flette,  
 And pray to god wyth herte meke  
 To ȝeue hem grace and mēcy eke.  
 Soffere hem to make no bere, 276  
 But ay to be in here prayere,  
 And whenne þe gospellē I-red be schalle,  
 Teche hem þenne to stonde vp alle,  
 And blesse<sup>2</sup> feyre as þey conne 280  
 Whenne gloria tibi ys by-gonne,  
 And whenne þe gospel ys I-done,  
 Teche hem eft to knele downe sone;  
 And whenne they here the belle ryngē 284  
 To that holy sakerynge, [Fol. 130 back.]  
 Teche hem knele downe, boþe ȝonge & olde, They are to kneel  
 And boþe here hondes vp to holde, when they hear  
 And say þenne in þys manere, 288 the bell ring at  
 Feyre and softly, wyth-owte bere, the consecration.
- “**I**hesu, lord, welcome þow be, A Prayer.  
 In forme of bred as I þe se;  
 Ihesu! for thy holy name, 292  
 Schelde me to day fro synne & schame;

<sup>1</sup> crede.<sup>2</sup> add hem.

## THE BENEFITS OF SEEING THE HOST.

Schryfte & howsele, lord,<sup>1</sup> þou graunte me bo,  
 Er that I schale hennes go,  
 And verre contrycyone of my synne, 296  
 That I, lord, neuer dye there-Inne;  
 And as þow were of a may I-bore,  
 Sofere me neuer to be for-lore,  
 But whenne þat I schale hennes wende, 300  
 Grawnte me þe blysse wyth-owten ende. AMEN."  
 Teche hem þus, oþer sum oþere þynge,  
 To say at the holy sakerynge.  
 Teche hem also, I the pray, 304  
 That whenne þey walken in þe way  
 And sene þe preste a-gayn hem comynge,  
 Goddes body wyth hym berynge,  
 Thenne, wyth grete deuocyone, 308  
 Teche hem þere to knele a-downe;  
 Fayre ne fowle, spare þey noghte  
 To worschype hym þat alle hath wroghte;  
 For, glad<sup>2</sup> may þat mon be 312  
 þat ones in þe day may hym se;  
 For so mykyle gode doþ þat syȝt,  
 (As seynt austyn techeth a-ryȝt,)  
 þat day þat þow syst goddes body, 316  
 þese benefyces schalt þou haue sycurly;<sup>3</sup>  
 Mete & drynke at thy nede,  
 Non schal þe þat day be-gnede;<sup>4</sup>  
 Idele othes and wordes also 320  
 God for-ȝeueþ the bo;  
 Soden deth that ylke day,  
 The dar not drede wyþowte nay;  
 Also þat<sup>5</sup> day I the plyȝte 324  
 þow schalt not lese þyn ye syȝte;

All men are to kneel when they see a priest bearing the host.

The benefits received by seeing the host, according to St. Augustinus.

The recipient on that day shall not lack food, shall be forgiven idle words and oaths, shall not

[Fol. 131.]

fall by sudden death, nor become blind.

<sup>1</sup> *lord* must be a later insertion, as it makes the line 5 feet.

<sup>2</sup> Two emphatic syllables for 2 feet.

<sup>3</sup> Douce 103 gives this line thus:—"Thou shalt haue þes sikerly."

<sup>4</sup> grede. <sup>5</sup> thilk.

And euery fote þat þou gost þenne,  
 þat holy syȝt for to sene,  
 þey schule be tolde to stonde in stede 328  
 Whenne thou hast to hem nede.

Also wyth-ynne chyrche & seyntwary <sup>1</sup>

Do ryȝt thus as I the say,  
 Songs and cry <sup>2</sup> and suche fare, 332

For to stynte þow schalt not spare ;

Castyngs of axtre & eke of ston,

Sofere hem þere to vse non ;

Bal and bares and suche play, 336

Out of chyrche;orde put a-way ;

Courte-holdyngs and suche maner chost,

Out of seyntwary <sup>3</sup> put þow most ;

For cryst hym self techeth vs 340

þat holy chyrche ys hys hows,

þat ys made for no þyngs elles <sup>4</sup>

But for to praye In, as þe boke telles ; <sup>5</sup>

þere þe pepulle schale geder with Inne 344

To prayen and to wepen for here synne.

Tecche hem also wells and greythe

How þey schule paye here teythe :

Of alle þyngs that doth hem newe, 348

They schule teythe wells & trewe,

After þe costome of þat cuntraye

Euery mon hys teythyngs <sup>6</sup> schale paye

Bothe of smale and of grete, 352

Of schep and swyn & oper nete.

Teyþe of huyre and of honde,

Goth by costome of þe londe.

Games not to be  
 played in church  
 or churchyard. ✓

Courts not to be  
 held there.

The church God's  
 house.

Tythes to be duly  
 paid, ✕

of small things  
 and great, sheep,  
 swine, and other  
 live cattle.

<sup>1</sup> church hay.

<sup>2</sup> There is a note in Douce 103, f. 126b, in a hand a few years later than the text:—"Danceyng, cottenyng, bollyng, tenessyng, hand ball, fott ball, stoil ball & all manner other games out cherehyard." //

I ye pra & reynȝ þat lent no be ther  
 As it were in merket or fair."

<sup>3</sup> churchyard.

<sup>4</sup> most elles.

<sup>5</sup> bookes.

<sup>6</sup> Eche one teythe.

X

It is useless to  
speak much of  
tithing, even  
ignorant priests  
understand that.

Witchcraft for-  
bidden.

[Fol. 131 back.]

Usury forbidden.

Men not to sell  
at too high a  
price.

Husbands and  
wives not to make  
vows of chastity,

- I holde hyt but an ydul þynge 356  
To speke myche of teythynges,  
For þa; a preste be but a fonne,<sup>1</sup>  
Aske hys teyþynge, wells he conne.<sup>2</sup>
- Wychecliffe and telynges, 360  
Forbede þou hem for any þynge;  
For who so be-leueth in þe fay  
Mote be-leue thus by any way,  
That hyt ys a sleghþe of þe del<sup>3</sup> 364  
þat makeþ a body to cache el.<sup>4</sup>  
þenne syche be-leue he gart hem haue,  
þat wychecliffe schale hem saue,  
So wyth chames<sup>5</sup> & wyth tele, 368  
He ys I-broȝte aȝeyn to hele.  
þus wyth þe fende he ys I-blende,  
And hys by-leue ys I-schende.
- Vsure and okere þat beth al on, 372  
Teche hem þat þey vse non;  
That ys a synne fulls greuous  
By-fore owre lord swete Ihesus.  
God taketh myche on gref 376  
To selle a mon in hys myschef  
Any þynge to hye prys.  
For wells he wot þat oker hyt ys,  
And lene .xij d. to haue .xiiij. 380  
For þat [is] vsure wyþowte wene.  
Teche hem also to lete one,  
To selle þe derrer for þe lone.  
To preche hem also þou myȝt not wonde,— 384  
Bothe to wyf and eke husbonde,—  
þat nowþer of hem no penaunce take,  
Ny non a-vow to chastite make,

<sup>1</sup> fon.

<sup>2</sup> kon.

<sup>3</sup> Or 'de[ue]ll,' like Shakspeare's 'deale,' and 'eale' = evil—in Hamlet, 202,  
and Scotch 'deil.' Cf. þen = given, 25/795, and 'sene' = seven in other texts.

<sup>4</sup> Or 'e[ue]ll.'

<sup>5</sup> charmes: chames in the text is probably a scribal error.



- Ny no pylgrimage take to do,  
 But þe boþe assente þer to.  
 These þre poyntes verement  
 Nowþer schale do, but boþe assent,  
 Saue þe vow <sup>1</sup> to Iherusalem,  
 þat ys lawful to eþer of hem.  
 þenne schale þe husbonde als blyue <sup>2</sup>  
 Teche & preche so hys wyue,  
 That heo a-vow no maner þynge  
 But hyt be at hys wytynges;  
 For þa; heo do, hyt may not stonde  
 But heo haue grawunte of hyre husbonde;  
 And þef þe husbonde assente þer-to,  
 þenne nedely hyt mote be do;  
 No more schale he verement,  
 But hys wyf þerto assent.
- The pater noster and þe crede,  
 Preche þy paresche þou moste nede,  
 Twyes or þryes in þe þere  
 To þy paresch hole and fere;  
 Teche hem þus, and byd hem say  
 Wyþ gode entent euery day,
- "Fader owre þat art in heuene,  
 Halowed be þy name wíth meke steuene,  
 þy kyngdom be for to come  
 In vs synfulla alle and some;  
 þy wylle be do in erþe here  
 As hyt ys in heuene clere;  
 Owre vche dayes bred, we þe pray,  
 þat þow þeue vs þys same day;  
 And forgyue vs owre trespas  
 As we done hem þat gult vs has;  
 And lede vs in-to no fondynges,  
 But schelde vs alle from euel þynge. Amen."

388 penance, or pil-  
 grimage without  
 the consent of  
 each other.

392 Except the vow  
 of a pilgrimage  
 to Jerusalem.

396 Wives not to  
 make vows un-  
 known to their  
 husbands.

400 [Fol. 132.]

404 Pater noster and  
 creed to be  
 taught.

408

The "Our Fa-  
 ther."

412

416

420

<sup>1</sup> avoue.

<sup>2</sup> to stynt stryfe.

The  
Mary." "Hail,

"**H**Ayl be þow, mary, fulls of grace;  
God ys wyþ þe in euery<sup>1</sup> place;  
I-blessed be þow of alle wymmen,  
And þe fruyt of þy wombe *Ihesus*!<sup>2</sup> Amen!"

424

The "I believe."

"**I** be-leue in oure holy dryȝt,  
Fader of heuene, god almyȝt,

þat alle thyngs has wroȝt,  
Heuene and erþe & alle of noȝt:

428

On *iheru* cryst I be-leue also,  
Hys only sone, and no mo,  
þat was conceyued of þe holy spyryt,

432

And of a mayde I-bore quyt,  
And afterward vnder pounce pylate

Was I-take for vye and hate,  
And soffrede peyne and passyone,

436

And on þe croys was I-done;

{Fol. 132 back.}

Ded and buried he was also,  
And wente to helle to spoyle oure fo,

And ros to lyue the þryde day,

440

And stegh to heuene þe .xl. day<sup>3</sup>:

ȝet he schale come wyþ woundes rede

To deme þe quyke and þe dede.

In þe holy gost I leue wells;

444

In holy chyrche and hyre spells.

In goddes body I be-leue nowe,

A-monge hys seyntes to ȝeue me rowe;

And of my synnes þat I haue done,

448

To haue plenere remysseyone,

And when my body from deth schal ryse,

I leue to be wyth god and hyse,

And haue the ioie þat lasteþ ay;

452

God graunte hym self þat I so may! Amen!"

<sup>1</sup> eche a.

<sup>2</sup> MS. *Ihc.*

<sup>3</sup> what tyme he say.

		The Articles of Faith.
	The artykeles of the fey Teche þy paresch þus, & sey ; That seuene <sup>1</sup> to dyuynyte, And .vij. to the humanyte.	456
¶ <i>Primus.</i>	The fyrste artykele ys (þou wost) Leue on fader and sone & holy gost.	1. Believe on Father, Son, and Holy Ghost.
¶ <i>ijus.</i>	The secounde ys to leue ryȝt þat þe fader ys god al myȝt.	460 2. The Father is God Almighty.
¶ <i>iiijus.</i>	The þrydde ys, as þow syst, For to leue on ihesu cryst, þat he ys goddes sone ryȝt, And boþe on god & of on myȝt.	464 3. Jesus Christ is the Son of God,  and one with him.
¶ <i>iiijus.</i>	The holy gost, persone þrydde, Leueth also, I þow bydde, That he ys god wyth oþer two, And yet on god and no mo.	468 4. The Holy Ghost is God,  and one with Father and Son.
	Leste þys be harde þow to leue, By ensaumpul I wole þat preue : Se þe ensaumpul þat I þow schowe, Of water and ys and eke snowe ; Here beth þre þynges, as þe may se, And yet þe þre, alle water be.	472 An illustration : water, ice, and snow are three and yet one.
	Thus þe fader and þe sone & þe holy gost Beth on god of myȝtes most ; For þagh þey be personus þre, In on godhed knyȝt they be.	476 [Fol. 133.] Thus it is with the Father, Son, and Holy Ghost.
¶ <i>vus.</i>	These þre in on godhede, Wyth on assent and on rede, Alle þynges made wyth on spelle, Heuene, and vrþe, and eke helle.	480 5. Who have made with one assent heaven, earth, and hell.
¶ <i>vj.</i>	The sexþe artykele, þef þe wole fynde, Holy chyrche taketh in mynde That þorȝ þe myȝt of þe holy gost Is in vrthe of power most,	484 6. Power of the Holy Ghost.

<sup>1</sup> add þerteyneth.

		And as myȝty, as I ȝow telle,	488
		Boþe of þe ȝates of heuene & helle	
		To tuynen and open at heyre byddynges	
		Wythowte ȝeyn-stondynges of any þynges.	
7. The Resurrection.	¶ vijus.	The seuene artykele, for soþe hyt ys,	492
		þat he schal ende in ioye & blys	
		When body and soule to-geder schal come,	
		And the gode to ioye be I-nome,	
		And the euel be put a-way	496
		In-to the peyne that lasteþ ay.	
8. Jesus Christ became man in Mary's womb.	¶ viijus.	The eghþe artykele ys not to hele,	
		þe strengþe of oure feyth þe more dele,	
		The flesch and blod þat ihesus tok	500
		In mayde mary, as seyth þe bok,	
		þorþ the holy gostes myȝt	
		þat in þat holy vyrgyne lyȝt.	
9. Who was a Virgin.	¶ ixus.	The nynþe artykele ys for to mene	504
		þat he was bore of a mayde clene.	
10. The Lord's passion.	¶ xus.	þe tenþe artykele oure synne sleth,	
		Crystes passyons and hys deth.	
11. Hewentdown into Hell, in soul and Godhead, while his body was in the tomb.	¶ xjus.	The eleuenþe ys for to telle	508
		How he wente to spoyle helle,	
		In soule and godhede wyth-owte nay	
		Whyle the body in towmbe lay.	
12. He rose again.	¶ xijus.	The twelfþe artykele makeþ vs fayn,	512
		For he ros to lyue a-gayn	
[Fol. 133 back.]		The þrydde day in the morowe,	
		For to bete alle oure sorowe.	
13. He went up into Heaven on Holy Thursday.	¶ xiiijus.	The þretenþe artykele, as telle I may,	516
		þat cryst hym self on holy þursday	
		Stegh in-to heuene in flesch & blode,	
		That dyede by-forn <sup>1</sup> on þe rode.	
14. He shall come again at Domesday to judge the	¶ xiiijus.	The fourtenþe artykele, ys soþe to say,	520
		þat cryst schale come on domes day	

<sup>1</sup> bifor.

Wyþ hys woundes fresch and rede  
 To deme þe quyke and þe dede.  
 Here ben þe artykeles of þe fey;  
 Preche<sup>1</sup> hem ofte I þe prey.

living and the  
 dead.

524

## ¶ Septem sacramenta ecclesie.

The Seven Sacra-  
 ments.

**T**O preche also þow myȝt not<sup>2</sup> yrke  
 þe .vij. sacramentes of holy chyrche.<sup>3</sup>  
 þat ys folghþe þat clanseþ synne,  
 And confermyng<sup>4</sup> after, as we may mynne,<sup>4</sup>  
 The sacrament of goddes body,  
 And also penaunce þat ys verrey,  
 Ordere of prest, and spousayle,  
 And þe laste elyng<sup>5</sup> wyth-owte fayle;  
 Lo here the seuene and no mo,  
 Loke thow preche ofte þo.

528

I. Baptism.

II. Confirmation.

III. The Eucha-  
 rist.

IV. Penance.

532

V. VI. Orders and  
 Matrimony.

VII. Unction.

## ¶ De sacramento baptismatis.

Baptism.

**ʒ**Et I mote in thys worchyng<sup>6</sup>  
 Teche the more of folowyng<sup>6</sup>,  
 For hyt ys syche a sacrament  
 þat may lyȝtely be I-schent  
 But hyt be done redyly  
 In vche<sup>6</sup> a poynte by and by;  
 Therfore do as I the say,  
 Lest thow go out of þe way.  
 Hast þou wel vnderstonde my lore  
 As I taghte the by-fore,  
 How þou schuldest wymmen lere  
 þat wyth chylde grete were?  
 But þys ys for þyn owne prow  
 þat I here teche the now.  
 ʒef a chylde myscheueth at home,  
 And ys I-folowed & has hys<sup>6</sup> nome,

536

540

544

548

Children bap-  
 tized at home to  
 be brought to  
 church.

<sup>1</sup> Teche.<sup>2</sup> die.  
<sup>5</sup> euey.<sup>3</sup> kirk.  
<sup>6</sup> no.<sup>4</sup> nym.

[Fol. 134.]

The priest to ask  
those present at  
the baptism  
whether the  
words were said  
aright.

Ʒef hyt to chyrche be broȝt to þe 552  
As hyt oweth for to be,  
Thenne moste þou slyly <sup>1</sup>  
Aske of hem þat were þere by,  
How þey deden þen in þat cas 556  
Whenne þe chylde I-folowede was,  
And wheþer þe wordes were seyde a-ryȝt,  
And not turnet in þat hyȝt;  
Ʒef þe wordes were seyde on rowe 560  
As lo here I do þe schowe,

## Ista sunt uerba baptismi In domo.

The words of bap-  
tism.

¶ I crystene þe, or elles I folowe þe, .N. In nome of þe  
fader and the sone, and the holy gost. Amen.  
And þagh þou ȝeue no name to hem, 564  
Ny nempne hem no maner name,  
I telle hyt for no blame,  
Hyt may be don al by thought  
Whenne hyt ys to chyrche I-broght, 568  
And þaȝ me say, as þey done vse,  
Sory laten in here wyse, As þus,  
I folowe þe in nomina patria & filia spiritus sanctia.  
AmeN. 572

Bad Latin spoils  
not the Sacra-  
ment,

Of these wordes take þow non hede,  
þe folghþe ys gode wythoute drede  
So þat here entent & here wyt  
Were forto folowe hyt; 576  
Ay whyle þey holde þe fyrste sylabul,  
þe folghþe ys gode wythouten fabul, As þus,  
Pa of patris. fi of filij. spi of spiritus sancti. Amen.  
þenne do þe seruyse neuer þe later, 580  
Alle saue þe halowyng of þe water;  
Creme & crysme and alle þynges elles  
Do to þe chylde as þe bok telles;

if the first syl-  
lable of each  
word be right.

Holy oil to be  
used.

<sup>1</sup> full sotelly.

And þef þe chylde haue nome by-fore, 584

Lete hyt stonde in goddes ore ;

And þef hyt haue not, lete name hyt þare,

þef hyt schule in greyþe fare.

But what and on in hys bordes 588

Caste on water and say þe wordes,

Is þe chylde I-folowed or no ?

By god, I say nay for hem bo,

But þef hyt were hys fulls entent 592

To ȝeue þe chylde þat sacrament,

þenne mote hyt stonde wyþoute nay, As þus,

And he þerfore rewe hyt may.

¶ But þef cas falle thus, 596

þat he þe wordes sayde a-mys,

Or þus In nomine filij & patris & spiritus sancti. Amen.

Or any oþer wey but þey set hem on rowe,

As þe fader & þe sone & þe holy gost, 600

In nomine patris & filij & spiritus sancti. Amen.

þef hyt be oþer weyes .I.-went,

Alle þe folghþe ys clene I-schent ;

þenne moste þou, to make hyt trewe, 604

Say þe serues alle a-newe,

Blesse þe water & halowe þe font,

Ryght as hyt in bok stont ;

þenne be þe war in alle þynge, 608

Whenne þou comest to þe plungynge,

þenne þou moste say ryȝt þus,

Or elles þou dost alle a-mys, 611

¶ Si tu es baptizatus, ego te non rebaptizo. Sed si

non es baptizatus, ego te baptizo. In nomine

patris & filij & spiritus sancti. amen.

þat oþer serues say þow myȝt

On þy bok alle forþ ryght ; 616

þow moste do þe same manere

þef a chylde I-fownde were,

[Fol. 134 back.]  
If a person uses  
the matter and  
form of baptism  
in jest, it is not  
a sacrament un-  
less he intended  
it to be so.

If the words are  
said in wrong  
order the sacra-  
ment is nought.

When the bap-  
tism has not been  
valid, the priest  
is to perform the  
holy rite over  
again,

and say thus.

Form of condi-  
tional baptism.

A foundling is to  
be conditionally  
baptized.

	And no mon cowþe telle þere Wheþer hyt were folowed or hyt nere ; þenne do to hyt in alle degre, As here before þou myȝt se.	620
If a priest be so drunken that his tongue serves him not he must not baptize.	But what & þou so dronken be þat þy tonge wole not serue þe, þenne folowe þow not by no way But þou mowe the wordes say.	624
[Fol. 135.]	Luytel I-noghe for-soþe hyt ys, Thaghe thow be bothe war & wys, The sacrament for to do, Thaghe þou pe neuor so abul þer to ; How schulde þenne a droken <sup>1</sup> mon Do þat þe sobere vnneþe con ?	628 632
Oil and creme to be always in readiness.	And ȝef þow wole þy worschype saue, Oyle & creme þow moste nede haue, Alway redy for ferde of drede, To take þer-to when þou hast nede.	636
Creme to be changed yearly.	And for te eschewe þe byschopus scheme, Vehe ȝere ones chawnge þy creme, And þat as sone as thow may,	
After Holy Thurs- day the oil to be changed.	A-non after schere þursday, Thow moste chawnge þyn oyle also, þat þey mowe be newed bo.	640
	ȝet wole I make relacyone To þe of confymacyone, þat in lewde <sup>2</sup> mennes menynges	644
Confirmation.	Is I-called þe byspynges ; But for þow hast þer-of luytel to done, þer-fore I lete hyt passe ouer sone, For hyt ys þe bisschopes ofyce, I wot þe charge ys alle <sup>3</sup> hyse, But ȝet I wole seche ȝerne Sumwhat þer-of to make þe lerne.	648 652

<sup>1</sup> dronken.<sup>2</sup> by englysshe.<sup>3</sup> also.



- pat sacrament mote nede be done,  
 Of a bysschope nede as ston;  
 þer nys no mon of lower degre,  
 pat may þat do, but onlyche he:  
 He confermeth, & maketh sad,  
 pat at þe preste be-forn hath mad;  
 Wherefore þe nome þat ys þenne I-spoke  
 Moste stonde ferme as hyt were loken<sup>1</sup>;  
 But ofte syþes þou hast I-sen  
 Whenne þe chylde confermed ben  
 Bondes a-bowte here neckes be lafte,  
 pat from hem schule not be rafte,  
 Tyl at chyrche þe eghþe<sup>2</sup> day,  
 þe preste hym self take hem a-way.  
 þenne schale he wyth hys owne hondes  
 Brenne þat ylke same bondes,  
 And wassche þe chylde ouer þe font  
 þere he was anoynted in þe front.  
 And þagh a chylde confermet nere,  
 So þat he folowed by-fore were,  
 To dyspuyte þer-of hyt ys no nede,  
 He schale be saf wythowte drede.
- 656 must be performed by a bishop.  
 No man of lower degree can perform it.
- 660 The name given in confirmation not to be changed.  
 The bonds to be left about the necks of children who have been confirmed until the eighth day.
- 664 [Fol. 185 back.]
- 668 The child to be washed over the front on the eighth day.
- 672

De modo audiendi confessionem.

- NOW y praye þe take gode hede,  
 For þys þou moste conne nede,  
 Of schryfte & penaunce I wole þe telle,  
 And a whyle þere-In dwelle;  
 But myche more þou moste wyten,  
 þenne þou fyndest here I-wryten,  
 And whenne þe fayleþ þer to wyt,  
 Pray to god to sende þe hyt,  
 For ofte þou moste penaunce þen  
 Boþe to men and to wymmen,
- 676 Confession and penance.
- 680 The shrift-father must know much more than is told here. He is to pray to God for wit.
- 684

<sup>1</sup> stoke.

<sup>2</sup> vij.

Legal penances  
are very hard,  
and must be  
given discreetly.

Penance without  
shrifft helps little  
the soul.

When a man goes  
to confession he  
is to kneel, and  
the priest is to  
ask him if he be  
of his parish.

[Fol. 136.]  
If he be not, the  
priest may not  
hear his shrifft  
unless he had  
leave to come  
from his own  
parish priest.

A man may leave  
his parish priest  
and go to confes-  
sion elsewhere for  
these reasons:—

If his parish  
priest be indis-  
creet;

if he knew that  
his confession  
would be re-  
vealed;

if he had done  
a sin with any of  
the priest's near

Oþer weyes þen wole þe lawe  
Leste they token hyt to harde on awe,  
Hyт were fullе harde þat penaunce to do  
That þe lawes ordeyneth to,  
Therfore by gode dyscrecyone,  
þow moste in confessyone,  
Ioyne penaunce bothe harde & lyȝte,  
As þou here aftere lerne myȝte.

But sykerly penaunce wyþowte schryfte<sup>1</sup>  
Helpeþ luytel þe sowle þryfte;<sup>1</sup>  
þerfore of schryfte I wole þe kenne  
And to ioyne penaunce þenne,  
To here schryft þou moste be fayn,  
And hye þerto wythowte layn.

And fyrst, when any mon I-schryue wole be,  
Teche hym to knele downe on hys kne;  
Fyrst þow moste aske hym þen,  
Wheþer he be þy paraesschen;  
And ȝef he vnswere and say nay,  
Theche hym home fayre hys way,  
But he schowe þe I-wryten,  
Where-by þou myȝt wel I-wyten,  
þat he hath leue of hys prest  
To be I-schryue where hym lust,  
For these poyntes wyþowte nay  
He may haue leue to go hys way,  
And schryue hym at a noþer prest  
Where that hym beste lust,<sup>2</sup>  
Leste indyscrete hys prest were,  
Hys confessyone for to here,  
Or ȝef he knewe by redy token  
þat hys schryfte he wolde open,  
Or ȝef hym self had done a synne  
By þe prestes sybbe kynne,

<sup>1</sup> These two lines are not in Douce 103.

<sup>2</sup> The foregoing five lines are not in Douce 103.

688

692

696

700

704

708

712

716

- Moder, or suster, or hys lemmon,  
 Or by hys doghter þef he hade on, 720  
 Or þef he stonde hym on awe,  
 To dedly synne leste he hym drawe,  
 Or þef he hade vndertake  
 Any pylgrymage for to make, 724  
 Or þef hys prest (as doctorus sayn)  
 By any of hys paresch haue layn,  
 For þese he may leue take,  
 And to a-noþer hys schryfte make, 728  
 And werne hym leue hys prest ne may  
 Lest hyt greue hym a-noþer day ;  
 And þa; he do, for noȝt hyt ys,  
 Þe byschope wole þene hym leue I-wys. 732  
 Of scoler, of flotterer, or of passyngere  
 Here schryft lawfully þou myȝt here ;  
 And also in a-noþer cas,  
 þef þou a mon a-corsset has, 736  
 He mote nede be soyled of þe,  
 Whoso pareschen euer he be ;  
 And of mon þat schal go fyȝte  
 In a bateyl for hys ryȝte, 740  
 Hys schryft also þou myȝte here,  
 þa; he þy pareschen neuer were ;  
 And of a mon þat deȝh ys negh :  
 Here hys schryft, but þen he slegh, 744  
 Byd hym & oþer also by-fore,  
 þef þat þey to lyf keuere,<sup>1</sup>  
 þat þey go for more socour  
 To here owne curatour, 748  
 And schryue hem newe to hym bo  
 And take he penaunce newe also.  
 ¶ Or þef any do a synne,  
 And þy paresch be wyth-Inne, 752

kindred, as mother, sister, concubine, or daughter ;

if he feared that his priest would draw him into sin ;

if he had made a vow of pilgrimage ;

or if the priest had lain with any of his parishioners.

A priest may hear the confession of a scholar, a sailor, or a passenger ;

and if he has cursed any one he must absolve him.

He may also hear the shrift of a person about to go to battle ;

[Fol. 136 back.]  
 or of one near death, though he be not a parishioner.

Penitents are to be bidden to go afterwards to their own curates and shrive them anew.

If any man sin in the parish,

<sup>1</sup> kore.

- Of þat synne a-soyle hym þenne,  
 þa; he be not þy pareschenne,  
 But ȝef þe synne be so stronge,  
 To þe byschope þat hyt longe, 756
- Or have an office  
 there, his con-  
 fession may be  
 heard.
- Or ȝef a mon be seruauȝt,  
 In þy paresch by couenaunt,  
 Or hath an ofyce or bayly,  
 þat he ledeth hys lyf by, 760
- And hys howscholde be elles where,  
 Pareschen he ys þenne þere ;  
 Or ȝef any hath trowþe I-plyȝt  
 Wyþ-Inne þy paresch to any wyȝt, 764
- A person may be  
 wedded who has  
 plighted troth in  
 the pariah.
- þenne þou myȝt hem wedden I-fere,  
 As hyt ys the court<sup>1</sup> manere.  
 But to þyn owne pareschenne  
 Do ryȝt þus as I þe kenne, 768
- The priest is to  
 teach his own  
 flock to kneel.  
 He is then to  
 pull his hood  
 over his eyes.
- Techen hym to knele downe on hys kne  
 Pore oþer ryche wheþer he be,  
 þen ouer þyn yen pulle þyn hod,  
 And here hys schryfte wyþ mylde mod. 772
- But when a wommon cometh to þe,  
 Loke hyre face þat þou ne se,  
 But techen hyre to knele downe þe by,  
 And sum-what þy face from hyre þou wry, 776
- When a woman  
 comes to confes-  
 sion he is not to  
 look on her face,
- but to sit still as  
 a stone;  
 nor to spit or  
 cough,  
 [Fol. 137.]
- Stylle as ston þer<sup>2</sup> þow sytte,  
 And kepe þe well þat þou ne spytte.  
 Koghe þow not þenne, þy þonkes,  
 Ny wrynge þou not wyth þy schonkes, 780
- Lest heo suppose þow make þat fare,  
 For wlatynge þat þou herest þare,  
 But syt þou stylle as any mayde  
 Tyl þat heo haue alle I-sayde ; 784
- And when heo styntet & seyþ no more,  
 ȝef þou syst heo nedeth lore,
- When she hesi-  
 tates,

<sup>1</sup> D. 103, couthe.<sup>2</sup> þen.

- penne spek to hyre on þys wyse,  
 And say, "take þe gode a-vyse, 788  
 And what maner þynge þou art guilty of,  
 Telle me boldely & make no scof. he isto encourage  
her to speak  
boldly,  
 Telle me þy synne, I þe praye,  
 And spare þow not by no waye; 792  
 Wonde þow not for no schame,  
 Paraentur I haue done þe same,  
 And fulhelt myche more, by saying he has  
perhapssinned as  
bad or worse.  
 ȝef þow knew alle my sore, 796  
 Wherefore, sone,<sup>1</sup> spare þow noȝt,  
 But telle me what ys in þy þoȝt."  
 And when he seyþ 'I con no more,'  
 Freyne hym þus, & grope hys sore, 800  
 "Sone or doghter, now herken me,  
 For sum-what I wole helpe þe,  
 And when þou herest what þow hast do  
 Knowlache wel a-non þer to. 804

## ¶ Hic incipit inquisicio in confessione.

- "Const þow þy pater and þyn aue  
 And þy crede, now telle þow me."  
 ȝef he seyth he con hyt not,  
 Take hys penaunce þenne he mot. 808  
 To suche penaunce þenne þou hym turne,  
 þat wole make hym hyt to lerne.
- If the penitent  
does not know  
the pater, ave,  
and creed, he is  
to have such a  
penance set as  
will make him  
learn them.

## ¶ Quod sufficit scire in lingua materna.

- ȝef he conne hyt in hys tonge,  
 To ȝeue hym penaunce hyt ys wronge. 812  
 But of þe artykeles of þe fey,  
 þus appose hym þenne, & sey,  
He is to be ex-  
amined in the  
articles of the  
faith, and be  
asked—

<sup>1</sup> ? daughter.



## Hec sunt .x. precepta dei.

The Ten Commandments.

**þ**E .x. cummawndementes of god almyȝt,  
 I wole the aake a-non ryght,  
 And ȝef þou haue any I-borste,  
 Telle me a-non þow moste.

852

¶ Hast þou worschypet any þynge  
 More þen god, oure heuene kynges?  
 Hast þow lafte goddes name,  
 And called þe fend in any grame?  
 Hast þow any tyme I-made *coniurynges*,  
 For þeste or for any oþer þynge?  
 Hast þow made any wych-crafte,  
 For any þynge þat þe was rafte?  
 Hast þow made any sorcery  
 To gete wymmen to lyge hem by?  
 Hast þou had dowte, by any way,  
 In any poynt of the fey?

860

I. Hast thou worshipped anything above God?

856

Hast thou had dealings with evil spirits, conjuring, or witchcraft, or  
 [Fol. 138.]  
 sorcery, or doubted any article of the faith?

864

¶ Seche þyn herte trewly ore  
 ȝef þow were any tyme forswore,  
 At court or hundret or at schyre,  
 For loue or drede or any huyre.  
 Hast þou be wonet to swere als,  
 By goddes bones or herte, fals,  
 What by hys woundes, nayles or tre,  
 Wheanne þow myȝtes haue lete be?  
 Hast þou be wonet to swere ȝerne  
 For þynge þat dyde to noȝt turne?  
 Hast þow any tyme þy trowþe I-plyȝt,  
 And broken hyt a-gayn þe ryȝt?

868

II. Hast thou taken false oaths, or sworn lightly?

872

¶ Hast þow holden þyn halyday,  
 And spend hyt wel to goddes pay?  
 Hast þow .I.-gon to chyrche fayn  
 To serue god wyȝ alle þy mayn?  
 Hast þou any werke þat day I-wroȝt,  
 Or synned sore in dede or þoȝt?

876

III. Hast thou kept the Holydays, gone to church, avoided work and riotous company

880

	Be-þenke þe wel, sone, I rede, Of þy synne and þy mysdede.	884
Shooting and other sports, go- ing to the ale on holy-days, sing- ing and rioting, injure the soul.	For schotyngs, for wrastelyngs, & oþer play, For goyngs to þe ale on halyday, For syngyngs, for roytyngs, & syche fare, þat ofte þe sowle doth myche care. <sup>1</sup>	888
Holy-days were ordained for God's service and to hear mass.	þe halyday only ordeynet was, To here goddes serues and þe mas, And spene þat day in holynes, And leue alle oþer bysynes ;	892
[Fol. 138 back.] Men are so busy on other days that they have little time for de- votion.	For, a-pon þe werkeday, Men be so bysy in vche way, So that for here ocupacyone, þey leue myche of here deuocyone ; þerfore þey schule here halyday Spene only god to pay ; And ȝef þey do any oþer þyngs þen serue god by here cunnynge,	896 900
IV. Hast thou honoured thy fa- ther and mother?	þen þey brekeþ goddes lay And holdeth not here halyday. ¶ Hast þow honowred by þy wyt Fader and moder, as god þe byt ? Hast þou any tyme made hem wroth, In word or dede þat was hem loth ? Hast þou ȝeue hem, at here nede, Mete & drynke, cloþ or wede ? ȝef þey ben dede & gon here way, Hast þow made for hem to pray ?	904
Hast thou given them meat, drink, and raiment at their need ? Hast thou had prayers said for the repose of their souls ?	Hast þow done also honowre To hym þat ys þy curatowre ? Leue welle, sone, in gode lewte, I say not þys for loue of me, But for þow owest to do honour To hym þat ys þy curatour. <sup>2</sup>	908 912 916

<sup>1</sup> D 103, That moche agen the soule are.<sup>2</sup> The foregoing four lines are not in Douce 103 or 60.



- ¶ Hast þow any mon I-slayn,  
Or holpe þer-to by þy mayn ;  
Hast þou counceled or ȝeue mede  
To any mon to do þat dede ? 920  
Hast þou any mon wounDET in debate,  
Or had to hym any dedly hate ?  
or wounded any  
one !
- ¶ Hast þou ȝeue any mon of þy mete,  
When he hade hongur and nede to ete ? 924  
By euel esau<sup>m</sup>pulle þow myȝt also,  
A-noþer monnes sowle slo ;  
þefore take hede on þy lyuynge  
ȝef þou haue trespaset in syche þynge. 928
- ¶ Hast þou in synne I-lad þy lyf,  
And put a-way þyn owne wyf ;  
Hast þou I-do þat ylke synne  
To any of þy sybbe kynne ? 932  
Take also wel in mynde,  
ȝef þou haue sched þyn owne kynde,  
Slepynge or wakynges nyȝt or day,  
In what maner þow moste say. 936
- ¶ Hast þou stolen any þynge,  
Or ben at any robbery ;  
Hast þou, by maystry or by craft,  
Any mon hys good be-raft ? 940  
Hast þou I-founde any þynge  
And helet hyt at askynges ?  
Hast þou vset mesures fals,  
Or wyghtes þat were als 944  
By þe more to bye, & by þe lasse to selle ?  
ȝef þou haue so done þow moste hyt telle.
- Hast þou borowet oght wel fayn,  
And not I-quyt hyt wel a-gayn ? 948  
Hast þou wyth-holden any teyþynge,  
Or mys-I-teyþed, by þy wytynges ?
- ¶ Hast þow boren any wytnes  
A-gayn þe ryȝt in falsnes ? 952
- V. Hast thou slain  
any one's soul  
by bad example ?
- VI. Hast thou put  
away thy wife, or  
otherwise sinned  
against chastity ?
- [Fol. 139.]
- VII. Hast thou  
stolen anything,  
or been at a rob-  
bing ;
- used false mea-  
sures or weights ;
- borrowed things  
and not returned  
them, or with-  
holden tithes ?
- VIII. Hast thou  
borne false wit-  
ness or got any-  
thing by perjury ?

	Hast þow lyet any lesyngē, To greue any mon in any þyngē? Hast þou geten wyth fals swore <sup>1</sup> Any þyngē lasse or more?	956
IX. Hast thou coveted thy neigh- bour's goods, his house, cattle, horse, or mare?	¶ Hast þou I-coueted wyþ alle þy myȝt, þy neghbores good, agayn þe ryȝt; How <sup>2</sup> or catel, hors or mare, Or oght þat he myȝt euē spare?	960
X. Thou sinnest ill if thou wishest for thy neigh- bour's wife.	¶ Also þou dost syngen ylle, þy neghbores wyf for to wyllē, For þat, god for-bedeþ the: ȝef þou haue done, now telle þou me.	964
The desire to do evil is itself a sin.	þow myȝte syngē als sore in þoght, As þou þat dede hadest I-wroght, ȝef þow in þy þoght haue lykyngē To do þat ylke fowle þyngē.	968
[Fol. 139 back.]	þus þow myȝte syngē dedlyche ȝef þow þenke þer-on myche. These ben þe cummawndementes ten, þat god ȝaf to alle men.	972
Of deadly sins.	¶ De modo inquirendi de .vij. peccatis mortalibus. Of dedly synnes now also, I wole þe aske now er þow go. þerfore, sone, spare þow noght, To telle how þou hast hem wroȝt.	976
	¶ De superbia. Hast þou any tyme wytyngly, I-wrathþad þy god greuowsly? Hast þow ben inobedynt A-gayn goddes cummawndement? Hast þou for pruyde I-set at noght Hym þat hath þe gode I-taght?	980
Hast thou know- ingly, made God angry;  for pride despised him who has taught thee good?		

<sup>1</sup> ware.<sup>2</sup> cowe.

- Hast þou any tyme bost I-mad,  
 Of any good þat þou hast had 984  
 Only of þyn owne wyt,  
 When god hym self þat þe hyt?  
 Hast thou forsake þyn owne gult,  
 And on a-noþer þe blame I-pult? 988 Hast thou laid  
 Hast þou feynet the holy the blame of  
 By ypocryse and folý? thine own sin on  
 Hast þou any tyme I-feynet þe another?  
 Gode and holy on to se, 992 Hast thou pre-  
 In hope on þat maner to huyde tended to be holy  
 Boþe þy synne and þy pruyde? to hide sin and  
 Hast þow any tyme I-take on þe pride?  
 Any gode dede of charyte 996 Hast thou passed  
 þat was a-noþer monnes doynge, off others' good  
 And of þyn no maner þynge? deeds as thine  
 Hast þow ay oppresset þy neighbour own,  
 For to gete þe honour? 1000 or oppressed thy  
 Hast þou I-schend hys gode fame neighbour to get  
 For to gete þe a gode name? honour;  
 Hast þou also prowde I-be  
 Of any vertu þat god þat þe? 1004 or been proud of  
 For þy voys was gode & hye, thy virtues, thy  
 Or for þy wyt was gode & slye, voice, thy wit, thy  
 Or for thy<sup>1</sup> herus were cryspe & longe, hair, thy body, or  
 Or for þow hast a renabulle<sup>2</sup> tonge, thy strength;  
 [Or for thy body is fayr & long, [Fol. 140.]  
 Or for þou art white & strong,<sup>3</sup>  
 Or for þy flesch ys whyte and clene,  
 Or any syche degre to say at ene? 1012  
 Hast þou be prowde and eke of port  
 For tryste of lady and eke of lord?  
 Hast þou be prowde of worschype or gode,  
 Or for þow come of grete blode? 1016 or that thou art  
 trusted by lady  
 or lord, or that  
 thou comest of  
 high family?

<sup>1</sup> thy D, hys Cl.<sup>2</sup> resonable.<sup>3</sup> Not in Cotton MS.

Hast thou been  
proud on account  
of any office that  
thou hast held?

Hast þou any tyme þe prodder þe mad,  
For any ofyce þat þow hast had?

Hast þow be prowde gostely,—  
Telle me, sone, baldely,— 1020

Of mekenes, of pacyens, or of pyte,  
Of pouert, of largenes, or of chastyte,  
And oþer vertues mony mo?  
Wayte<sup>1</sup> lest þou haue synget in þo. 1024

Hast thou made  
public another's  
sin,

Hast þow any tyme wyth herte prowde  
A-noþeres synne I-spoken owt,  
And þyn entencyone syche was,  
þat þy synne schulde seme þe las? 1028

or been proud of  
thine own sins,

Hast þou ben prowde & glad in thoght  
Of any mysdede þat þou hast wroȝt?

Hast þou ben prowde of any gyse  
Of any þynge þat þou dedust vse, 1032

or of thy dress,  
as fools are wont  
to be,

Of party hosen, of pykede schone,  
Of fytered cloþes (as foles done),  
Of londres rentes, of gay howsyinge,  
Of mony seruantes to þy byddynge, 1036

or of thy goods,  
or thy riches,

Or of hors fat and rownde,  
Or for þy godes were hole & sownde,  
Or for þow art gret and ryche  
þat no neȝbore ys þe .I.-lyche, 1040

thy virtue or thy  
knowledge?

Or for þow art a vertues<sup>2</sup> mon,  
And const more þen a-noþer con?

ȝef þou haue be on þys maner prowde,  
Schryf þe, sone, and telle hyt out. 1044

[Fol. 140 back.]

Hast thou de-  
spised others for  
being less holy  
than thyself?

Hast þou any tyme by weyn glory  
I-þoght þy self so holy,  
þat þow hast had any dedeyn  
Of oþer synfulle þat þou hast seyn? 1048

<sup>1</sup> ware.

<sup>2</sup> crast.

## ¶ De accidia.

- H**ast þou be slowe, & take non hede  
 To teche þy godchylde *pater noster* & crede?  
 Hast þow be slowe for to here,  
 Goddes serues when tyme were? 1052  
 Hast þou come to chyrche late  
 And spoken of synne by þe gate?  
 Hast þou be slowe to goddes seruyse,  
 Or storbet hyt by any wyse? 1056  
 Hast þou letted any mon  
 þat to chyrche wolde haue gon?  
 Hast þow spoken harlatry  
 Wythynne chyrche or seyntwary? 1060  
 Hath þy herte be wroth or gret  
 When goddes serues was drawe<sup>1</sup> on tret?  
 Hast þow hyet hyt to þe ende  
 þat þou myȝtes hamward wende? 1064  
 Hast þow wyþowte deuocyon  
 I-herde any predycaeyon?  
 Hast þou gon or seten elles where  
 When þou myȝtest haue ben þere? 1068  
 Hast þou be slowe & loth to faste,  
 When þy herte þere-a-ȝeyn<sup>2</sup> dyde caste?  
 Hast þou be slowe in any degre  
 For to do werke of charyte? 1072  
 Hast þou be slowe & feynt in herte  
 To do penaunce for hyt dyde smerte?  
 Hast þou any pylgrimage laft vn-do  
 When þou were I-ioyned þer-to? 1076  
 Hast þow by-gunne any dede,  
 For goddus loue and sowle nede,  
 Prayerus, penaunce, or fastyngs,  
 Or any oþer holy thyngs, 1080

Hast thou been  
 slow to teach thy  
 godchildren?

Hast thou come  
 to church late,  
 and spoken of sin  
 at the gate?

Hast thou hin-  
 dered others from  
 going to church,  
 or spoken har-  
 lotry within the  
 sanctuary?

Hast thou heard  
 sermons without  
 devotion,

or been loth to  
 fast,

or do works of  
 charity?

Hast thou neg-  
 lected pilgrim-  
 age? ✓

<sup>1</sup> seid.<sup>2</sup> þus to.

[Fol. 141.]	And afterward were so slowe and feynt, pat þy deuocyons were alle I-queynt?	
Hast thou been slow to help thy wife to what she had need of?	Hast þow slowe & feynt I-be To helpe þy wyf & þy meyne Of suche as þey hade nede to? Sey þef þow haue so I-do.	1084
If thou art a ser- uant, hast thou done thy duty to thy master?	þef þow be a <i>seruaunt</i> , Hast þow holde þy couenaunt? Hast þow be scharpe and bysy To serue þy mayster trewely? Hast þow trewely by vche way Deseruet þy mete & þy pay?	1088
Hast thou done thy duty to thy neighbour in those matters wherein he trust- ed thee?	Hath thy neghbore I-trust to þe To helpe hym in any degre, And þow, for slowthe & feyntyse, Hast hym be-gylet in any wyse?	1092
Hast thou given way to despair?	Hath slowþe so I-schent þy þoȝt, pat in dyspayre hyt hath þe broȝt, And neuer myȝtest þou non ende make Of no gode dede þat þou dydest take?	1096
Hast thou given way to sloth, or neglected to go to church for neat or cold?	Hast þou for slowþe I-be so feynt, pat al þy wylle has be weynt, And soȝt no þyngs elles but lust & ese, And alle þat wolde þy body plese? Hast þou spared, for hete or colde, To go to chyrche when þou were holde?	1100
		1104

## ¶ De invidia.

Hast thou had a grudge against God for anything, or been glad when thy neighbour came to harm?	<b>H</b> ast þow euer be gruchyngs A-gaynes god for any þyngs? Hast þow be in herte glad, When þy neghbore harme hath had? Hast þow had in herte gref Of hys gode and hys relef? Hast þow had enuye and erre To hym þat was þyn ouer-herre,	1108
Hast thou envied thy betters,		1112

- Or any þat was in any degre  
 I-take forth by-fore the? 1116
- Hast thou enuyet þyn euenynges  
 For he had euer in any þynges,  
 Or for he was more abeler þen þow  
 To alle manere gode and prow? 1120
- Hast þow enuyet þyn vnderlynges,  
 For he was gode and thryuynges,  
 Or leste he hade I-passed þe  
 In any vertu or degre? 1124
- Hast þow, for hate or for enuye,  
 I-holpen or counselet for to lye  
 Any mon for to defame,  
 Or for to destruye hys gode name? 1128
- Hast þow bachtyed þy neghbore  
 For to make hym fare þe worre?  
 Hast þow reret any debate  
 A-monges þy neȝbours by any hate? 1132
- Hast þow I-sparet for enuye  
 To teche a mon hys harme to flye,  
 When þow myȝtest by þy warnynges  
 Haue hym saued from harmynges? 1136

## De ira.

- H**ast þow, for hate or for yre,  
 Any þynges set on fuyre?  
 Hast þow any tyme be wroth so  
 þat þy wyt hath be a-go? 1140
- Hast þou, by malys of þy doynges,  
 Wrathþed þy neȝbore in any þynges?  
 Hast þow in wrathþe and wyth stryf  
 I-greuet any crystene lyf? 1144
- Hast þow, wyȝ wordes bytter & schrewede,  
 I-tened any mon, lered or lewede?  
 Hast þow, in wrapþe & euel herte,  
 I-made any mon to smerte? 1148

[Fol. 141 back.]

or thy equals,  
that were abler  
than thou wert,or those below  
thee, because they  
were thriving!Hast thou for  
envy defamed  
any one,or backbitten thy  
neighbour to  
make him fare  
the worse,or neglected to  
warn anyone of  
his danger!Hast thou for  
hate set anything  
on fire,or lost thy reason  
in thine anger?Hast thou injured  
anyone by bitter  
words?

- Hast þow .I.-coursed or I-blamet,  
 Or any mon to wrathþe .I.-taimet ?  
 Hast þow in wrapþe any mon slayn,  
 Or holpe þer-to by thy mayn ? 1152
- Hast þow be wonet to speke ylle  
 By any mon, lowde or style ?  
 Hast þow be glad to here bacbyte  
 Any mon, myche or luyte ? 1156
- Hast þou any tyme in malencoly  
 I-corset any þynge bytterly,  
 In hope to make hyt fare þe worse  
 By þe malys of thy corse ? 1160
- Hast þow be inpacient  
 For any gref that god þe sent ;  
 Or elles I-gruched a-gaynes hyt  
 In herte or worde, oþer in wyt, 1164  
 As þef þy catell fel from the,  
 Oþer for any infyrmyte,  
 For los of frendes, or of any þynge,  
 Or for any syche doynge ? 1168

## De auaricia.

- Hast thou been  
 greedy of gain ?  
 Hast þow wynnet by couetyse  
 Worldes gode ouer syse,  
 And spared nother for god ny mon  
 To gete þat þow fel vp-on ? 1172  
 Hast thou be hard and nythynges  
 To wythholden any thynges ?  
 Hath any mon vp-on a wedde  
 Borowet at the oght in nede, 1176  
 And afterward, when he pay wolde,  
 Hast þow þenne hys wed wythholde ?  
 For þagh he fayle of hys day,  
 þow schuldest not hys wed wyþ-say. 1180  
 Hast þow I-land any thynges  
 To haue the more wynnynge ?
- Hast thou been  
 hard with bor-  
 rowers,  
 or lent anything  
 to gain profit  
 thereby ?



Hast þow I-dronke <sup>1</sup> symonye, Spyrtyual þyngs to selle or bye?	1184	Hast thou pra- tised simony?
Hast þow werkemen oght wyth-tan Of any þyngs þat þey schulde han?		
Hast þow by-gylet in chafare Any lyf in lasse or mare?	1188	Hast thou be- guiled anyone in bargaining?
Hast þow þeue a fals dome For any mede þat þe come?		Hast thou given any false award to gain by it,
Hast þow falsly be for-swore For any þyng þow couetest þore?	1192	or perjured thy- self for the same?
Hast þow I-gete any thyngs Wyth fals countenans and glosyngs?		[Fol. 142 back.]
Hast þow I-coueted ouer gate Worldes worschype or any a-state?	1196	Hast thou covet- ed over much the world's worship?
Hast þou I-be any executour To any frende or neighbour, And drawe out hys gode þe tylle, And not I-do þe dedes wyll?	1200	Hast thou been an executor and neglected to do the dead person's will?

## De gula.

<b>H</b> ast þou I-synget in glotorye? Telle me, sone, baldelye.		Hast thou been guilty of glut- tony,
Hast þow ete wyth syche mayn, þat þow hast caste hyt vp a-gayn?	1204	or eaten so greedily that thou hast vomited?
Hast þow wyþ suche vomysment I-cast vp a-þayn þe sacrament?		Hast thou in such vomiting cast up the holy eucha- rist?
Hast þow be dronke ofte by vse, And schent þy self by þat vyce?	1208	Hast thou often been drunken,
Hast þou, by malys or by nyte, I-made any mon dronke to be, For þou woldest, þe mene whyle, Any þyngs of hym by-gyle,	1212	or made others drunk that thou mightest beguile them out of any- thing,
Or for þow woldest borde <sup>2</sup> haue, To se hym dronke and to raue?		or pick sport out of them?

<sup>1</sup> y do.<sup>2</sup> laughter.

Hast thou fasted  
at proper times?

¶ Hast þou I-fast, as þou schuldest do,  
Dayes þat þow were ioynet to, 1216

Or any oþer fastynge day?  
ʒef þow haue do, þou moste say.

Hast þow also for glotory  
Ete or dronke to frechedely? <sup>1</sup> 1220

Hast thou eaten  
and drunken  
more than need  
were?

Hast þow ete or dronke more,  
þen þy nede askede fore,  
Oþer to erly or to late,  
Oþer to swete or delycate? 1224

ʒef þow haue done þus by vys,  
Telle me, sone, for nede hyt ys.

Hast thou cher-  
ished thy body,  
with sweet meat  
and soft clothing?  
Art thou went to

Hast þow I-chereschet þy body ofte,  
In swete metus and cloþus softe? 1228

[Fol. 143.]  
go to the ale to  
play the glutton!

Art þow I-wonet to go to þe ale,  
To fulle þere thy fowle male,  
And drawe þyder oþer wyth þe,  
To bere þe feleschype in þat degre? 1232

Hast thou stolen  
meat or drink?

Hast þou I-stole mete or drynke,  
For þou woldest not þefore swynke?

### ¶ De luxuria.

Hast thou sinned  
in lechery?

Hast þow synged in lechery?  
Telle me, sone, baldely; 1236

And how ofte þow dydest þat dede,  
Telle me þow moste nede;

and was it with  
wife, maiden, or  
kindred;

And wheþer hyt were wyf or may,  
Sybbe or fremde, þat þow by lay; 1240

And ʒef ho were syb to the,  
How syb þow moste telle me;

with ankeress,  
nun, widow, or  
any woman vow-  
ed to chastity,

And ʒe[f] ho were ankeras or nonne,  
Wydowe or wyf, telle ʒef þou conne, 1244

Or any þat haþ a-vowet to chastyte,  
Or comyn wommon ʒef ho be,

or with a common  
woman?

<sup>1</sup> fresshly.

- Or wheþer þow dost by strengþe so,  
 Or by asent of þow bo ? 1248
- Hast þou ete or dronke any letewary  
 To enforce the to lechery ?
- Hast þow any þyng wroȝt or do,  
 þat stered þy flesch þe more þerto, 1252  
 Clyppynge, or kyssynge, or towchyng of lyth,  
 That thy flesch was styred wyth ?
- Hast þow be tempted to any wommon,  
 And myche & ȝerne I-þoght þer-on, 1256  
 And woldest fayn in thy þoght,  
 þat fowle dede wyþ hyre haue wroȝt ?
- þen þow dost synne in lechery,  
 As god hym self seyth verrely ; 1260  
 Wythowte werke or fleschly dede,  
 þy chastyte from þe doth flede.
- Hast þow had lust inwardely,  
 And þoȝt myche in lechery, 1264  
 And hast be tempted in syche a þoȝt ?
- Telle me, sone, spare þow noȝt ;  
 Slepyng or wakyng, wheþer hyt were, [Fol. 143 back.]  
 Telle me, sone, a-non ryght here. 1268
- Hast þow do sorfet of mete & drynke,  
 And after we[re] polluted slepyng ?
- Hast þow do þat synne bale  
 By any wommon þat lay in hale ? 1272
- Hast þow wowet<sup>1</sup> any wyghte,  
 And tempted hyre ouer nyghte ?
- Hast þou made þe gay þefore,  
 þat heo schulde þe loue þe more ? 1276
- Hast þou desyred syche to be,  
 þat wymmen schulde loue þe ?
- Hast þou hade lykynge for to here  
 Songes þat of lechery were ? 1280

Was it with the  
 woman's con-  
 sent ?

Hast thou eaten  
 or drunken any-  
 thing to enforce  
 to lust ?

Kissing.

Hast thou much  
 desired to commit  
 this sin,

and thought  
 much on lechery ?

Hast thou tried  
 to seduce any  
 woman,

or taken delight  
 in lustful songs ?

<sup>1</sup> wowed.

Hast thou aided  
anyone in such  
wicked courses?

Hast þou counselet or do socowre  
By any way to a lechowre?  
Be-þenke þe, sone, in vche degre  
What in þy thoughte be-fel þe; 1284  
ʒef þow conne any þyng<sup>e</sup> mynne,<sup>1</sup>  
þat perteneth to þat synne.

Quod si sit femina.

If it be a woman  
bid her tell thee  
of what degree  
the man was that  
sinned with her;  
whether he was  
single or wedded,  
or a religious,

¶ And ʒef heo be a wommon,  
Byd hyre telle, ʒef heo con, 1288  
Of what degre þe mon was  
That synned wyþ hyre in þe cas,  
Syb or sengul, or any spowse,  
Or what degre of relygyowse, 1292  
Or wheþer hyt were a-gayn hyre wyllē,  
Or wheþer heo a-sented fully þer-tylle,  
Or wheþer hyt were for couetyse  
Of gold or seluer, or oght of hyse, 1296  
þenne þe synne dowbul were,  
And neded penawnce myche more.  
Why & where, how & whenne,  
And how ofte, aske hyre þenne; 1300  
Of alle poyntes þow moste wyte,  
As by-fore .I. haue wryte.

and whether she  
were ravished or  
consented there-  
to,

and whether she  
did it for pay,  
for then the sin  
double were.

¶ De modo inquirendi de peccatis venialibus.

Of venial sins.

Hast thou spent  
thy wits in God's  
[Fol. 144.]  
service?

NOW of synnes venyal,  
A luyte<sup>2</sup> aske þe I schal: 1304  
Hast þow spende þy wyttus fyue  
To goddus worschype? telle me blyue.  
þese ben þey, as .I. þe telle,  
Towche & tast, & eke þy smelle, 1308  
þy heryng<sup>e</sup> also and þy syȝt;  
Here þey be fyue on ryȝt.

<sup>1</sup> nyme.

<sup>2</sup> litul.

## ¶ De visu.

- ¶ Hast þow .I.-seyen any thynges  
 þat tyseed þe to synnynges ? 1312  
 Be-þenke þe, sone, welles .I. pray  
 For mony þynges þat falle may.
- Hast thou seen  
 anything that en-  
 ticed thee to sin,

## ¶ De auditu.

- ¶ Hast þow .I.-had gret lykynges  
 For to here eueles thynges, 1316  
 Or nyce wordes of rybawdy,  
 Or suche maner harlotry ?
- or had a liking to  
 listen to evil,

## ¶ De olfactu.

- ¶ Hast þow .I.-smelled any þynges  
 þat hath tend thy lykynges, 1320  
 Of mete or drynke or spysory,  
 þat þow hast after .I.-synned by ?
- or smelt any-  
 thing, such as  
 meat, drink, or  
 spicery, that has  
 led thee to sin ?

## ¶ De gustu.

- ¶ Also ȝef þou synned hast,  
 In mete or drynke by lusty tast, 1324  
 þat also þow moste telle me,  
 ȝef .I. schale a-soyle the.
- Hast thou sinned  
 in thy eating ?

## ¶ De tactu.

- ¶ Hast þou .I.-towched folyly,  
 þat þy membrus were styred by, 1328  
 Wommones flesch or þyn owne ?  
 ȝef þow hast, þou moste schowne.  
 Here ben þe wyttus fyue,  
 How þey ben spende, telle me blyue, 1332  
 And whad þou hast in herte more,  
 Telle me, sone, a-non by-fore :  
 I praye þe, sone, be not a-ferde,  
 But telle hyt owte now a-pert. 1336  
 Telle me, sone, I the pray,
- Hast thou sinned  
 in touching any-  
 thing that thou  
 shouldest not ?

	I wole þe helpe þef þat I may.	
Hast thou done all thy penances?	¶ Is þy penaunce alle I-do, þat þy schryffader ioynet þe to?	1340
Dost thou forgive all that have tres- passed against thee?	For-gyuest þow wyth herte fre, Alle þo þat haue trespasset to þe?	
Hast thou kept all vows that thou hast made?	Any vow hast þow .I.-mad? Hast þou þat holden ferme and sad?	1344
[Fol. 144 back.] Hast thou eaten on Sundays with- out holy bread? Hast thou dis- turbed priest or clerk at his work?	Hast þow eten any sonday With-owte halybred? say þe, or nay. Hast þou I-storbet prest or clerk þat were bysy in goddes werk?	1348
Hast thou wished thyself accursed?	Hast þow I-had or wyst where, þat was I-asked in chyrche þere? Hast þow wyþowte knowlacheinge I-wyst þe a-corsed for any þyng?	1352
Art thou wont to make plays at any likewake?	Art þow I-wont at lychwake Any pleyes for to make?	
Hast thou done works of mercy?	þe werkes of mercy summe & alle, Hast þou I-wroȝt, as þe by-felle?	1356
Hast thou helped to bury the dead?	¶ Hast þow holpe by þy myȝt To burye þe dede, as byd owre dryȝt?	
Hast thou suc- coured the poor?	Pore & naked and hongry, Hast þow I-sokeret mekely?	1360
Hast thou done kindly dedes to the sick prisoners and wayfarers?	Hast þou in herte rowþe I-had, Of hem þat were nede be-stad, To seke & sore and prisonerus I-herberet alle weyferus?	1364
Hast thou quar- relled with thy wife?	Hast þou I-lyued also in chost & stryf Wyþ þy meyne and wyþ þy wyf?	
Have thou and she overlain any of your infants?	Hast þow also by hyre I-layn, And so by-twene þow þe chylde I-slayn?	1368
Hast thou kept thy children in subjection?	Also þy chylde þat were schrewes, Hast þow I-taght hem gode þewes?	
Hast thou over- held corn?	Hast þow ouer-holde corne or ote, <sup>1</sup> Or oþer þyngs þat come neuer to note?	1372

<sup>1</sup> wote.

- For to lene, hast þow be loth,  
 And for to quite, hast þou be wroth ?  
 ¶ Hast þow be in corset cumpany  
 Of corset man ? telle me why, 1376  
 To socour hem wyþ bodyly fode,  
 Or to preche hem for here gode ?  
 Who so sokereth hem in here malys,  
 He ys as corsed as þey I-wys. 1380  
 Telle also for the bet,  
 Matrymony þef þow haue let.  
 Hast þow I-come by chyrche þorde,  
 And for þe dede I-prayed no worde ? 1384  
 Hast þow ay cast vp lyde þate  
 þere bestus haue go in ate ?  
 Hast þow I-struyed corn or gras,  
 Or oþer þynge þat sowen was ? 1388  
 Hast þow I-come in any sty,  
 And cropped þerus of corns<sup>1</sup> þe by ?  
 Art þou I-wont ouer corn to ryde,  
 When þou myttest haue go by syde ? 1392  
 þef þow haue more in herte,  
 Telle me, sone, now alle smerte ;  
 For alle þat þow helest now fro me  
 þe fende fulls redyly wole telle þe. 1396  
 But when he con no more sayn,  
 þen þeue hym penaunce withowte layn.
- ¶ De modo iniungendi penitenciam.
- NOW, confessour, I warne þe,  
 Here connyng þow moste be ; 1400  
 Wayte þat þow be slegh & fel  
 To vnderstonde hys schryft wel ;  
 Wherefore þese þynges þow moste wyte  
 That in pys vers nexte be wryte. 1404

Hast thou frequented the company of cursed men, to socour them, or to preach to them for their good !

Hast thou hindered matrimony ?  
 [Fol. 145.]

Hast thou passed by a churchyard and neglected to pray for the dead ?

Hast thou ever left open a gate so that beasts have gone in ?  
 Hast thou destroyed corn, grain, or other things that were sown ?

Art thou wont to ride over corn ?

Of the manner of enjoining penance.

<sup>1</sup> MS. corner.

## ¶ Quis, quid, vbi, per quos, quociens, quomodo, quando.

You must bear  
in mind who the  
penitent is;

whether young  
or old, bond or  
free, poor or rich,

single or mar-  
ried, clerk or  
secular person,

and whether he  
be in his wits or  
no.

[Fol. 145 back.]  
You must be  
heedful to know  
all his sin,

for some will not  
tell all their sin.

It is not sufficient  
for the penitent  
to say he has  
slain a man; he  
must say who he  
was, wherefore,  
and why.

A man who has  
sinned in lechery  
must not mention

¶ Fyrst þow moste þys mynne,<sup>1</sup>

What he ys þat doth þe synne,

Wheþer hyt be heo or he,

þonge or olde, bonde or fre,

Pore or ryche, or in offys,

Or mon of dygnyte þef he ys,

Sengul or weddet, or cloystrere,

Clerke, or lewed, or seculere,

Byschope or prest, or mon of state,

þow moste wyte þese al gate.

þe herre þat a mon ys in degre,

þe sarrer forsoþe falleþ he;

And þef he were in hys wyt,

Also þow moste wyte hyt.

What synne hyt ys, and how I-wroȝt,

To wyte redyly, spare þow noȝt;

Wheþer hyt be gret or smal,

Open or hud, wyte þow al.

Lechery, robbery, or monslaȝt,

Byd hym telle euen straȝt.

For summe telleþ not here synne al,

In confessyons general.

þus a mon may other whyle

þe and hym boþe by-gyle.

Hyt ys to luyte for any mon

To say he hath slayn a mon.

But þef he telle hyt openly,

What mon he was, wharfore, & why,

Wheþer hyt be fader or broþer,

Prest or clerke, or any other.

Also men sayn comynly

I haue synned in lechery,

1408

1412

1416

1420

1424

1428

1432

1436

<sup>1</sup> nyme.



ȝet most þow wyte by whom hyt ys,

Or elles ȝe mowe do boþe a-mys.

But nome he schal non telle þe;

But ȝef þe synne syche be,

1440

þat he ne may hys schryfte telle,

But he take hyre in hys spelle,

þen he may þe name mynge.

Ellus hym aȝte for no þynge;

1444

But wheþer ho be wyf or may,

Syb or fremde, make hym say,

Nonne or ankeras, or what degre,

Algate make hym telle the;

1448

For ȝef þe synne be gret or grym,

þe more penaunce nedeth hym.

Were hyt was, wyte þou also

In holy place or no.

1452

A mon synneþ sarre in seyntwary

þenne in any oþer place by,

By whom also þow moste mynne,

And whom he gart to do þat synne,

1456

And whad þey were þat were here ferus,

Prestes or clerkus, monkes or frerus,

þe mo to synne that he droghe,

þe more for-sothe hym-self he sloghe.

1460

How ofte also he dyde that dede,

Wyte at hym þow moste nede,

For euer so offer newed hyt ys,

þe gratter þe synne waxeth I-wys;

1464

So offer a wounde ys I-cot,

þe worse to hele hyt nede be mot;

þe offer a mon doth monslaghte,

þe more he ys the fende by-taghte;

1468

þe offer he doth lechery,

þe offer he synneth dedly;

Dedly he synneth, wyþowte drede,

As ofte as he þat synne doþ brede,

1472

the name of the  
other person un-  
less it be needful.

But he must tell  
in what state and  
condition of life  
she was,

and whether or  
not the sin was  
done in a holy  
place,

[Fol. 146.]

and how often  
the sin was done,  
for the oftener it  
is done the more  
the sin is.

He must also  
say whether he  
sinned for love  
or fear.

He must say on  
what day he  
sinned, for a sin  
done on a holy  
day or fasting  
day is worse than  
one committed at  
another time.

[Fol. 146 back.]

All these things  
must be known,  
or else the con-  
fessor cannot give  
a good dome.

If the sin be  
great, so must  
the penance be.

And why he dyde þat ylke synne,  
Also nede he mote mynne :  
Wheþer hyt were for loue or drede,  
Or couetyse of worldes mede, 1476  
Or for ennye, or for debate,  
Or for wrathþe of olde hate,  
And he dyde, he mote say,  
And not hele hyt by no way : 1480  
Wheþer he dyde þat in hastynes,  
Or wel a-vyset ;ef he wes ;  
For he þat casteth hym to do a dede,  
More penaunce he mote haue nede 1484  
þen he þat doth hyt sodenlyche,  
And afterwards hym reweth myche ;  
And whenne hyt was, and what day,  
Byd hym to the that he say ; 1488  
For on a halyday ;ef he synne,  
Nedely to þe he mote hyt mynne,  
Or any oþer fastyngs day,  
Lentus or vygyle, as telle he may ; 1492  
For gratter synne for soþe hyt ys  
On suche dayes to do a-mys,  
Myche more wythoute nay,  
þen on a-noþer werkeday ; 1496  
And ;et more by-fore none  
þen afterwards and hyt were done ;  
þerfore þou moste wel hyt mynne,  
Boþe tyde & tyme, he þat doth synne. 1500  
Alle þese poyntus þow moste wyte,  
þat here be-fore ben .I.-wryte ;  
Or elles gode dome þou myȝt not ȝeue  
Of men þat beth to the .I.-schryue, 1504  
So þow myȝt knowe sum and al,  
Wheþer þe synne be gret or smal,  
And ;ef þe synne be fowle & grym,  
The gratter penaunce ȝeue þou hym ; 1508

And þef þe synne be but luyte,  
 To þe lasse penaunce þou hym putte;  
 But fyrst take hede, by gode a-vys,  
 Of what contrycyone þat he ys,  
 þef he be sory for hys synne,  
 And fulls contryte as þou myȝt kenne;  
 Wepeþ faste, and ys sory,  
 And asketh þerne of mercy,  
 A-bregge hys penaunce þen by myche,  
 For god hym self for-þeueth syche.

If the sin be light,  
 let the penance  
 be light also.

1512

If the man is  
 sorry for his sin,  
 let the penance  
 be abridged;

þef he be styf & of herte heȝ,  
 Grope hym softe, & go hym neȝ,  
 And when þou herest where he wole byde,  
 þeue hym penaunce þenne also þat tyde,  
 But non oþer þen he wole take  
 Wors þenne lest þow hym make.

but if he be  
 stiff of heart the  
 penance must be  
 heavy,

1520

but still such as  
 he will perform;

1524

Take gode hede on hys de-gre,  
 Of what skynnes<sup>1</sup> lyuyuge þat he be;  
 For on may soffre þat a-noþer ne may,  
 perfore set hym in syche way,  
 þat hys penaunce he may do ryȝt,  
 Be hyt heuy, be hyt lyȝt;

[Fol. 147.]

1528

þef þow ley on hym more  
 þenne he wole asente fore,  
 Alls he wole caste hym fro,  
 And schende hym-self, .I. telle þe so,  
 Wharfore be wys and war,

for if a man has  
 more laid on him  
 than he will do,  
 he will cast it all  
 aside and be  
 worse than if he  
 had not gone to  
 confession.

1532

For mony men fulls dyuers ar.

1536

Now take hede what .I. þe mynne,  
 þef a wyf haue done a synne,  
 Syche penaunce þou gyue hyre þenne  
 þat hyre husbonde may not kenne,  
 Leste for þe penaunce sake  
 Wo & w[r]aþþe by-twene hem wake.

A woman's pen-  
 ance must be such  
 as her husband  
 may not know.

1540

<sup>1</sup> kynnes.

Better with a  
light penance to  
send a man to  
purgatory, than  
with penance  
overmuch to send  
him to hell.

Wharfore þe nedeth to be wys,  
For, forsothe, gret nede hyt ys, 1544  
Lest þow do oȝt on madhede,  
And sende so al to þe quede ;  
Bettur hyt ys wyth penaunce lutte,  
In-to purgatory a mon to putte, 1548  
þen wyþ penaunce ouer myche,  
Sende hym to helle putte.<sup>1</sup>  
Wharfore lerne þys lessoun wel,  
And take gode hede to my spel, 1552  
Countur wyþ countur ys .I.-huled ofte,  
When þey be leyde to-gedur softe.

X

Pride. The  
remedy for it is  
meekness.

It is good for  
thee to kiss the  
earth and look  
on dead men's  
bones, and think  
on the pains of  
hell and Christ's  
passion.

[Fol. 147 back.]

### ¶ Contra superbiam.

A gaynus pruyde, wythowte les,  
þe forme remedy ys mekenes : 1556  
Ofte to knele, and erþe to kys,  
And knowlache wel þat erþe he ys,  
And dede mennus bonus ofte to se,  
And þenke þat he schal syche be. 1560  
þe peynes of helle haue þerne in thoȝt,  
And domes day for-ȝete thow noght ;  
Crystus passyone haue in mynde ;  
þat sleth pruyde, as wryten .I. fynde, 1564  
And who so þenketh þus in stedefast thoȝt,<sup>2</sup>  
Pruyde he schale sette at noȝt.

### ¶ Contra Iram.<sup>3</sup>

Wrath. Against  
this sin the  
remedy is for a  
man to see how  
angels flee from  
him when he is  
angry, and fiends  
fast to him run  
and burn his  
heart with hell-  
fire ;

A gaynes wrapþe hys helpe schal be,  
þef he haue grace in herte to se 1568  
How angelus, when he ys wroth,  
From hym faste fien and goth,  
And fendes faste to hym renneth,  
And wyþ fuyre of helle hys herte breneth, 1572

<sup>1</sup> pitche.

<sup>2</sup> The above four lines are not in Douce 103.

<sup>3</sup> MS. *Iiram*.

And maketh hym so hote & hegh,  
 þat no mon may byde hym negh,  
 And makeþ hym syche as þey arn,  
 Of goddes chylde, þe deueles barn,  
 Wharfore he mote wyth sofferynge,  
 Quenche in hym syche brennynge,  
 A-gaynus wrathþe soferauunce  
 Mote be myche hys penaunce.

1576

and make him  
 such as they are  
 —of God's child  
 the devil's barn.

1580

¶ Contra Inuidiam.

A Gayn enuye, loue ys gryth,  
 But yet he mote do more wyth,  
 Serues to hym wyth herte fre  
 To whom he hath enuyes .I.-be.  
 Louynge serues and godely speche,  
 Agayn enuye ys helpe and leche.

Envy.

1584

¶ Contra auariciam.

DO also in thys wyse,  
 I bydde, a-þeynes couetyse :  
 Quyte a-gayn (a-byde not to longe),  
 þat þow hast take wyth wronge,  
 And to þe nedy þeue þow large,  
 In goddus name .I. þe charge.

Covetousness.

1588

1592

¶ Contra gulam.

OF þy fowle gloterye  
 Abstene þe, .I. bydde þe hye ;  
 And for þy lust & þy sorfet  
 þow moste do almes fulls gret ;  
 Fede þe pore of þat þow sparest,  
 And lete hem fele how þow farest.

Gluttony.

1596

¶ Contra accidiam.

¶ Slowthe þow moste to gode turne,  
 And þy pater noster say þerne,  
 In morowe & mydday & euentide,  
 Wheþer þow go oþer þow ryde.

1600

[Fol. 148.]  
 Sloth. Thereme-  
 dy is to say the  
 pater noster at  
 morn, midday,  
 and eventide ;

to hear masse each  
day, and if work  
hinders from go-  
ing to church, to  
join in heart in  
the service when  
the masse knell is  
heard.

To chyrche come, þef þow may,  
And here þy masse vche day; 1604  
And þef þow may not come to chyrche,  
Where euer þat þow do worche,  
When þow herest to masse knylle,  
Prey to god wyþ herte styлле, 1608  
To ȝeue þe part of þat seruyse,  
þat in chyrche I-done ys.

## ¶ Contra luxuriam.

Lechery.

Thagh þow þenke þy lechery swete,  
Lef þow hyt, .I. the hete, 1612  
And lerne to lyue in chastyte,—  
In goddes name .I. charge þe;—  
And for þy flesch þer-in has game,  
With bred & water þou schalt hyt tame; 1616  
And þef he say a-gayn to þe,  
He may not lyue in chastyte,  
Charge hym þenne to take a wyf,  
In goddes lawe to lede hys lyf; 1620  
And þa; he say he wole not do so,  
ȝet penaunce make hym to do;  
Hyt schale do gode here or henne,  
Laske hys peynes, or cese hys synne. 1624

## ¶ Quanta sit penitencia pro mortalibus.

The legal penance  
for mortal sin.

ON dedly synne, as lawes techeth,  
To seuen ȝerus ende recheth,  
Faste bred & water vche fryday,  
And for-go flesch on wednesday, 1628  
The same dayes þor; þe ȝere,  
That schal laste fully seuen ȝere;  
But now be fewe þat wole do so,  
þerfore a lyȝter way þou moste go; 1632  
A monnes contricyons be-holde þou ȝerne,  
þer-by þy domes thow moste lerne;

There are now  
few who will  
perform it.

ʒef hyt be gret, ʒeue luyte penaunce.

ʒef hyt be luyte, þow moste hyt vauunce,<sup>1</sup>

1636 [Fol. 148 back.]

Be hyt more, be hyt lasse,

After þe contricyons þe dome moste passe.

Be not to harde, .I. þe rede,

But ay do mercy in goddes drede,

1640

He ys ful of me[r]cy ay,

Be þou also, I the pray;

For lasse synnes venyal,

Lasse penaunce ʒeue þow schal,

1644

Light penance to  
be given for  
venial sin.

So þat þe synne hys herte greue,

And be in purpose hyt to leue.

I hope here be .I.-noȝ .I.-wryte,

To teche a prest how he schale wyte,

1648

To ʒeue a dome of monnes synne,

ʒef any wyt be hym wyþynne.

¶ Isti mittendi sunt ad episcopum.

**B**vt, confessour, be wys and ʒop,

And sende forth þese to þe byschop:

1652

Cases reserved  
for the bishop:

Alle þat smyteþ prest or clerk,

And hem þat worcheþ wycked werk,

Hows-brenner & sleer of mon,

And fader or modur in vyolens<sup>2</sup> þat leyþ hond vp-on,

þe modur þat þe chylde ouer lyth,

1657

þe fader also sende þow wyth,

A mon þat ys a-corset wyþ book & belle,

And eretykes, as .I. the telle;

1660

Hym þat brekeþ solempne vow,

Or chawnge hyt wole, sende hym forþ now;

Clypper of þe kynges mynt,

And hym þat lyueth by swerdes dynt

1664

Alle fals sysourus and okererus,

And hem þat fals wytnes berus;

a man cursed  
with book and  
bell; heretics,  
vow-breakers,  
coin-clippers,  
usurers, false  
witnesses, and  
folk that have  
been unlawfully  
wedded;

<sup>1</sup> haunce.

<sup>2</sup> "in vyolens" must be a later insertion, as it makes the line too long.

Alle þat be wedded vnlawfully,  
 Or susterus or cosynus lyggeþ by ; 1668  
 And alle þo, schortely to say,  
 þat þe grete sentens a-corseþ ay ;  
 And þef þe byschope a-corse mo,  
 [Fol. 149.] Sende hem forth-wyth also. 1672

## ¶ De modo absoluendi penitentem.

Absolution: how  
it is given.

NOW take hede how þow schalt done  
 Of thyn absolucyone ;  
 When schryfte ys herde, þen þeue penaunce,  
 And bydde hym say wyth fulls creawnce : 1676

## ¶ Et dicat confitens.

A form of con-  
fession.

“G Od, .I. crye þe mercy,  
 And þy moder seynt mary,  
 And alle þe seyntus of heuen bryzt,  
 I crye mercy wyth alle my myzt, 1680  
 Of alle þe synnus I haue wrozt,  
 In werke and worde, & sory þozt,  
 Wyth euery lyme of my body,  
 Wyth sore herte I aske god mercy, 1684  
 And þe, fader, in goddes place,  
 A-soyle me þow of my trespace,  
 þeue me penaunce also to,  
 For goddes loue þat þow so do.” 1688

## ¶ Tunc dicat sacerdos.

The form of ab-  
solution.

EGo, auctoritate dei patris omnipotentis & beatorum<sup>1</sup>  
 apostolorum petri & pauli, & officij michi com-  
 missi in hac parte, absoluo te ab hijs peccatis michi  
 per te confessis, & ab alijs de quibus non recordaris. 1692  
 In nomine patris & filij & spiritus sancti. Amen.  
 Ista humilitas & passio domini nostri ihesu christi

<sup>1</sup> beatorum not in Douce 103.



& merita sancte matris ecclesie, & omnes indulgentie  
tibi concesse, & omnia bona que fecisti & facies vsque 1696  
in finem vite tue, sint tibi in remissionem istorum &  
omnium aliorum peccatorum tuorum. Amen.

## ¶ De sacramento extreme vncionis.

Extreme unction

Hyt ys not gode to be helut,  
How a wyȝt schal be an-elet.

1700

When þat he ys so ouer-dryue

to be given when  
a man is near  
death.

þat he may no lengur lyue,

þenne he schale an-elet be,

And non er, .I. warne the;

1704

But þaȝ he be an-elet ones,

þet he may eftsones;

But he þat ys in hys wyt,

And be so temptut, despyseþ hyt,

1708 He who despises  
this sacrament  
will be damned.

Haue he in herte non oþer mynne,

He schale be dampned for þat synne;

But he þat schale be an-oynt,

Aske hym þus euery poynt:

1712 [Fol. 149 back.]

## Infirmus dicta 3e.

¶ "Art þow fayn, my broþer, say,

þat þow dyest in crysten fay?

Myȝt þou also in þy herte se

þat þy lyf ys worse þen hyt scholde be?" 3e.

1716

Questions to be  
asked of the sick  
person.  
Dost thou die in  
the Christian  
faith?

Has thy life been  
worse than it  
should be?

"For-þynkeþ þe, telle me þys,

þat þou hast lad þy lyf a-mys?" 3e.

"Hast þow wyl þe to a-mende,

þer god wole þe lyf sende?" 3e.

1720

Has thou lived  
amiss?  
Hast thou a will  
to amend if thy  
life be spared?

"Be-leuest þow with ful gode deuocyons

On ihesu crystes passyone?" 3e.

Believest thou on  
the Lord's pas-  
sion?

"And how hys passyons saue þe schal,

And by non oþer way at al?" 3e.

1724

And how it alone  
can save thee?

Holde vp now boþe þy hondes

And þonke criste of alle hys sondes,

Hold up both  
hands and thank  
Christ, and pray

him for his mother's sake that he will take thy soul.

And praye hym, for hys moder sake,  
 pat he wole þy sowle take  
 In-to hys honde and hys kepyngs,  
 And saue hyt from þe fowle þyngs.  
 þef he con þys oresons say,  
 Byd hym say hyt wyþowte delay :—

17<sup>28</sup>17<sup>32</sup>

¶ Oracio dicenda ab infirmo ante vnccionem.

Prayer to be said by the sick man.

**D**EUS meus, deus meus, *miseriordia mea & refugium meum*, te desidero, ad te confugio, ad te festino venire. ne despicias me sub tremendo discrimine positum; adesto *mihi propicius* in hijs magnis meis necessitatibus: non possum me redimere meis operationibus. Sed tu, deus meus, redime me & miserere mei. diffido de meis meritis, sed magis confido de *miseracionibus* tuis & plus confido de *miseracionibus* tuis quam diffido de malis meis actibus. tu spes mea, deus meus, tibi soli peccaui; mea culpa, mea maxima culpa! nunc ad te venio quia nulli dees; cupio dissolui & esse tecum. In manus tuas domine commendo *spiritum meum*, redemisti me domine, deus veritatis. Amen. Et *patra mihi*, deus meus, vt in pace dormiam & requiescam. Qui in trinitate perfecta viuus & regnas deus, per omnia<sup>1</sup> secula seculorum. Amen.

17<sup>36</sup>17<sup>40</sup>17<sup>44</sup>17<sup>48</sup>

¶ Tunc vngatur infirmus.

Further instructions to men of mean lore.

Of negligence that may befall in the mass.

A priest who says mass must be out of deadly sin. [Fol. 150.]

Et I wole wryte more,  
 To hym þat ys mene of lore,  
 Of necligens, more & lasse,  
 pat may be-falle in þe masse.  
 Fyrst se, prest, as I þe mynne,  
 pat þow be out of dedly synne;  
 þyn auter þenne þou do dyȝt,  
 pat hyt be after thy myȝt.

17<sup>52</sup>175<sup>6</sup>

<sup>1</sup> infinita.

17	Se þe cloþes þat þey be clene, And also halowet alle by-dene; Wyth þre towayles, and no lasse, Hule þyn auter at thy masse.	1760	The altar cloths must be clean, and all of them hallowed.  Three towels to be on the altar at mass.
17	Al oþer thynges þow knowest wel, What þe nedeth euer-y. del :— Loke þat þy candel of wax hyt be, And set hyre, so þat þow hyre se, On þe lyfte half of þyn autere, And loke algate ho brenne clere, Wayte þat ho brenne in alle wyse, Tyl þow haue do þat seruyse.	1764	The candle to be of wax,  and to burn clearly.
7	þy bred schal be of whete flour, I-made of dogh that ys not sour; þat hyt be rounde and hol, wayte wel, And loke þy wyn be not eysel; Poure water to thy wyn, As þow const, wel and fyn; Sey þe wordes of þat seruyse Denowtely wyth gode a-vyse; Cotte þow not þe wordes tayle, But sey hem oute wyþowte fayle; Sey hem so wyþ mowþe & thoght, þat oþer þynges þow þenke noght, But al þyn herte & þyn entent Be fully on that sacrament.	1768	The bread to be of wheaten flour.
	þef hyt be-falle, as god hyt scylde, þat þow of wyt be so wyldre, þat bred or wyn be a-way, Consecracyone when þou scholdest say; þef þe be-falle þat ylike cas, Ley bred on þy corporas, And þa; þow forth .I.-passet be, Be-gynne a-gayn "qui pridie."	1772	The wine not sour. Water to be put to the wine.
	þef wyn and water be bothe a-way, Powre in boþe wythowte lay,	1776	The tails of the words not to be cut.
		1780	
		1784	If it happen, through accident, that bread or wine be not on the altar when mass is being said, lay bread on the corporax, and begin again at "qui pridie."
		1788	
		1792	[Pol. 150 back.] If wine and water are absent,

supply them, and  
begin at "simili  
modo."

If you have wa-  
ter and no wine,  
supply it, and  
begin again at  
the same place.

If you have for-  
gotten stole or  
fannon go forth  
for them.

If a drop of  
blood fall on the  
corporax, suck it  
up, and be as  
sorry as you can  
for it, and put  
the corporax  
away among the  
relics.

If it fall on any-  
thing else, lick  
it up and shave  
the place, and  
burn the shavings  
and put the ashes  
among the relics.

If a gnat, fly, or  
spider fall into  
the cup, swallow  
it.

And *turne* a-gayn, as I þe kenne,  
And "simili modo" say þow þenne.

þef þou haue water and no wyn,  
A-non-ryt do hyt yn, 1796

And by-gynne, as .I. þer taȝte,  
At "simili modo" euen straȝte ;  
And þef þow be neȝ þe ende,  
þef syche mynde god þe sende, 1800  
þat þow haue wyn & no water,  
þen powre hyt in neuor þe later,  
And by-gynne "oremus,  
Preceptis salutaribus." 1804

þef þe wonte stole or fannon,  
When þow art in þe canoun,  
Passe forth wythowten turne,  
But þat þow moste rewe ȝerne ; 1808

þef a drope of blod by any cas  
Falle vp-on þe corporas,  
Sowke hyt vp a-non-ryt,  
And be as sory as þou myȝt ; 1812

þe corporas, after þow folde,  
A-monge þe relekus to be holde ;  
On oþer þynge þef hyt falle,  
On vestement oþer on palle, 1816

A-wey þow moste þe pece cotte,  
And<sup>1</sup> & a-monge þe relekus putte ;  
þef hyt falle on sum oþer what,  
Tabul or ston, vrþe or mat, 1820

Lyk hyt vp clene þat ys sched,  
And schaf hyt after, þat ys be-bled,  
And do þe schauynge for to brenne,  
Amonge þe relekus put hyt þenne. 1824

þef any flye, gnat, or coppe,  
Dous in-to þe chalys droppe,

<sup>1</sup> MS. "And hyt brenne." The "hyt brenne" must be a later insertion, from l. 1823, as it makes the line too long.

þef þow darst for castynge þere, Vse hyt hol alle .I.-fere, And þef þy herte do wyþstonde, Take vp the fulþe wyþ þyn honde, And ouer the chalys wosche hyt wel Twyes or thryes, as .I. þe telle, And vse forth þe blod þenne, And do þe fulþe for to brenne.	1828	[Fol. 151.] If you are afraid of vomiting, take it out with your hand and wash it over the chalice and then burn it.
Do more þet also thow most, Vche day chawunge þyn ost, Redy þat þow haue mowe, To vche seke ay .I.-nowe.	1832  1836	  Change the host each day.

## ¶ Ad-huc alia necessaria capellano scire.

þEt lerne þys for thy prow, þat .I. wryte after now. When þow schalt to seke gon, Hye þe faste & go a-non ; For þef þow tarye, þow dost a-mys, þow schalt quyte that sowle .I.-wys. When þow schalt to seke gon, A clene surples caste þe on ; Take þy stole wyth þe, ryȝt, And pul thy hod ouer þy syȝt ; Bere þyn ost a-nont þy breste, In a box that ys honeste.	1840  1844  1848	Go fast to the sick.  When thou goest put on a cleen surplice, take thy stole with thee, and pull thy hood over thy eyes.  Bear the host on thy breast.
Make þy clerk be-fore þe ȝynge, To bere lyȝt, and belle rynges ; On þy power þen haue þow mynne, þat þow myȝt a-soyle of alle synne ; In perel of deth þow hast powere, Of alle synne to a-soyle clere ; But þef þe seke turne to lyue, Of þat same synne he mote hym schryue, And hys penaunce take newe, For alle þynge þat he er schewe.	1852  1856  1860	Cause the clerk to bear a light and ring a bell before thee.  In peril of death thou hast the power to assoil from all sin.

Spare not to ask  
the sick of his  
sins.

[Fol. 151 back.]

Charge him with  
lowly heart to  
ask mercy.

If a sick man  
cannot speak, but  
by signs shews  
that he wishes  
for the housel  
and holy oil, they  
are to be given  
to him.

The sick person  
to have no other  
penance given  
but his sickness.

If he is so sick  
that he would  
vomit up the  
holy eucharist, it  
is not to be given  
to him, but he is  
to be told that  
the desire for it  
is sufficient.

The host to be  
made secure in  
church, so that

[Fol. 152.]

And spare þow not for no let  
To aske hym of hys det ;  
And whether hyt be myche or luyte,  
Charge hym þat he hyt quyte ;  
And ȝef hys godes to luyte be  
For to quyte þat oweth he,

1864

Charge hym þenne, wyth herte lowe,  
To aske mercy of þat he owe.

1868

And ȝet þow moste lerne þys eke,  
Of a mon þat ys ful seke,  
þat sendeþ to þe to hym to ryde,  
And waxe downbe in þat tyde,  
ȝef he by synes þat hosul soghte,  
Tha; þow knowe, þow schryue hym noȝte,  
Nerþeles þow schalt hym soyle,  
And ȝeue hym hosul & holy oyle.

1872

1876

When þou hast þe seke .I.-schryue,  
And þow se þat he may not lyue,  
Oþer penaunce þow schalt not gyn  
But þe sekenes þat he ys In,  
Ioyn þat sekenes & þat sore

1880

By-fore god to be hys ore ;  
And ȝef he aske hys sauour,  
Gyf hym hyt wyþ gret honour ;

1884

But ȝef he be so seke wyth-ynne  
þat of castynge he may not blynne,  
He schalt not þenne hys hosul take,  
For vomyschment & castynge sake,  
But preche hym feyre wyth opun spelle  
þat god a-loweth hys herte & hys wylle ;  
And for he wolde & he myȝte,  
God hym takeþ in hys ryȝte.

1888

1892

ȝef when þou art to chyrche .I.-went,  
Do vp so that sacrament  
þat hyt be syker in vche way,  
þat no best hyt towche may.

1896

ȝef hyt [were] eten wyth mows or rat, Dere þow moste a-bygge þat ; Fowrty dayes for þat myschawnce þow schalt be in penaunce.		no mouse or rat may eat it.
ȝef any crome of hyt be lost, ȝerne seche hyt þow most ; ȝef þow hyt fynde no wey myȝte, þrytty dayes þow rewe hyt ryȝte ; And ȝef þow be so vnwys þat þow synge by malys, Wythowte water and lyȝt also, And wost welȝe þe wonteth bo, þow schalt þenne, for þy songe, Boþe wepe and weyle er a-monge, Tyl þe byschope of hys ore To þy songe the restore.	1900    1904   1908  1912	If any crumb of it be lost it must be sought for.   If through malice thousingest mass without water and a light, thou must do penance till the biashop re- store thee.
¶ Oracio opificis opusculi huius.		
N <sup>O</sup> w, dere prest, .I. pray þe, For goddes loue þow pray for me ; More .I. pray þat þow me mynge, In þy masse when thou dost synge ; And ȝet .I. pray þe, leue broþer, Rede þys ofte, and so lete oþer, Huyde hyt not in hodymoke, Lete other mo rede þys boke ; The mo þer-In doth rede & lerne, þe mo to mede hyt schale terne ; Hyt ys I-made hem to schowne þat haue no bokes of here owne, And oþer þat beth of mene lore, þat wolde fayn conne more ; And þow þat here-In lernest most, Thonke ȝerne þe holy gost, That ȝeueȝ wyt to vche mon To do þe gode that he con,	1916   1920    1924   1928	The priest to pray for the author,   and to remember him when he sings mass.   This book is made to instruct those who have no books of their own, and others of mean lore.  [Fol. 152 back.]

And by hys *trauayle* and hys dede  
 ✓ þeueþ hym heuen to hys mede ; 1982  
 The mede and þe ioye of heuen lyt,  
 God vs *graunte* For hys myght. Amen.

Explicit tractatus qui *dicitur* pars oculi, de latino  
 in anglicum *translatus* per *fratrem* Iohannem myrcus,  
*canonicum* regularem Monasterij de Lylleshul, cuius  
*anime* propicietur deus ! Amen.

# THE POINTS AND ARTICLES OF CURSING.

(COTTON MS. CLAUDIUS A II. LEAF 123 BACK, AFTER MIRC'S FESTIAL.)

¶ De magna sententia, pronuncianda hoc modo.

(*The few verses at the beginning are written like prose.*)

þ<sup>E</sup> grete sentens I wryte þe here,  
 þat foure tymes in þe ȝere  
 þou schalte <sup>1</sup> pronownce with-owtyn lette,  
 Whan þe parich is to-gydur mette :  
 þou schalte pronownce þis <sup>2</sup> hydowse þinge  
 Wit cros and candul, and belle knyllynge,  
 þe furste sononday after myȝhell feste ;  
 Mydlenton sonday schal be neste ;  
 þe trenite feste is þe þridde, os I þe say ;  
 þe ferthe is þe sononday aftur candulmes day :  
 Sepelle <sup>3</sup> hit reddely, for noȝte þou wonde,  
 þat alle men þe vndurstonde.

<sup>1</sup> MS. þou schalte þou schalte.

<sup>2</sup> this D, *om.* C.

<sup>3</sup> Spelle D.



[*The Address.*]

¶ Gode men, þeis poyntus and arti[c]les þat I wille schewe þow of cursynge, bene stabullud & ordeynud & confermed of popus & byschoppus & prelatus of holy chirche, & commawnded & chard[g]ud þat alle þoo þat haue cure of mannus sowle off here paryschonus, þat þei, fowre tymes in þe ȝere, þeis poyntus & articles off cursynge schewe here paryschonus, <sup>1</sup>þat þei, thorogh knowinge, no defawte off techinge, falle in-to no cursynge. ¶ For, rythe os a swerde de-partuth þe heued frome þe body. ¶ Ryȝte so, gostelyche to speke, thoroghe prestus tonge, þat is goddus swerde, to vndurstonde, departeth mannus sowle—þat ihesu cryste (goddus sonne) bowte wit his worthy blode a-pone þe rode-treo—fro hym & fro oure lady, & ffro alle þe cumpany of heuen; And he takuth hit to þe fende off helle, & to hys mynestrees, to þe payne of helle, al so longe os god is in heuen. ¶ And there-fore I þow hydde & charge, for þe loff of cryste, & savaysione off þoure sowles, þat ȝe vndurstand welle alle þeis poyntus. ¶ And ȝif any off þow feluth hym gylty in any of alle þeis, þat he hym amende þorogh schryfte and penaunce, and þat be tyme.

[*The Curse.*]

¶ Be þe auctorite of our lorde ihesu cryste, & off oure lady seynte mary, and seynte petur and seynte poule, & alle holy halowes, apostelus, martyrrs, confessoours, virgines, & alle þe holy cumpany of heuen, we denounce a-cursed, & owte of þe company of god & off alle holy chyrche de-parten, til þei come to amendmente.

¶ *Inicientes manus violenter in presbiterum uel clericum: extractus* <sup>2</sup> *de sentenciis, Capitulo, scilicet .I.<sup>o</sup> capitulo, peruenit.*

¶ Alle þat leyne hand on preste or clerke, or of man or womman lerud or lewode, off religione professed or vnprofessud, wit-in chirche or chirche-yarde, willynge in vyolens to do hym harme, & alle þat þere-te *procurr*on, or ȝeuon helpe or counsayle.

<sup>1</sup> *Lf.* 124.<sup>2</sup> ? for 'extravagantes.'

¶ *Infringentes libertates ecclesie.*

¶ Alle þat brekon þe Franchyse & þe Fredam of holy chirche, And alle þat malyciouslye takuth or reuyth þe rythe, & bethe a-boute to lette or disturbul here Fredam *in* any wyse. ¶ Also alle þoo þat for wrahte or for hatte off any persone or vicare *propur* teyþ-þingges wit-halduth, or distroyen wit himself or wit here bestes, or beron a-way, & alle þat concete *þer-to*, in harmynge of þe person or off þe vicar, or off here *procatoures*. ¶ Also alle þoo þat Falsely, for malyce or for evolle wil, any person or vicar or preste, defame, or procureth to be famyd.

¶ *Impetrans scienter litteras ac falsas papales. Extractus de Capitulo ad falsarii, scilicet dura.*

¶ Alle þat falsen þe popus selle or his<sup>1</sup> letteres, or þe kynges. ¶ And alle þat, be here wyttynge, purchasuth or maynteneth or vseth, or any þinge doþe þere-wyth be here wyttynge.

¶ *In constitutionibus Johannis stratforde. Capitulo superno dei.*

¶ Also alle þoo þat disturbulleth pes of holy chirche, or pes of þe lande. ¶ Also alle þat oþur statutes or lawes, or customes or vsages, areruth or makuth, or wryteth or holeuth, of holy churche, oþur þan<sup>2</sup> were wonte to bene. ¶ Alle þoo þat lettuth þe rytheful patron to present his chyrche þat he hathe ryte to, where-by he losuth<sup>3</sup> his presentatione at þat tyme.

¶ *Extractus de sentenciis de Capitulo Noueritis.*

¶ Also alle þat vnrythefully settyth tallages vppon men of haly chirche, as podage, gwyage, or any oþur vnskyful thraldom, or warneth lewod men to selle hem owthe, or to bye of hem, or to grynde here corne or to bake here brede, or to do hem oþur seruice, & alle þat *þer-to* prokoron or helpon.

<sup>1</sup> MS. hit.

<sup>2</sup> MS. þan; e altered to a.

<sup>3</sup> Lf. 124 bk.

¶ *Extractus*<sup>1</sup> de sentenciis zosimi. *Capitulo* Quemquam, libro vj<sup>o</sup>, in *constitutionibus* oxonie pape Clementis, *versum* de censura. *Capitulo* presentis. *Capitulo* extractus de Nunc. *Capitulo* eos qui, libro vj<sup>o</sup>.

¶ Alle þat holy chyrch brenneth or robbuth, be nyȝte or be day, takyng oute holy þinge or vnholý þinge vnskyllfullyche.

¶ xj.j. in canone xvij.j.iiij. Dominis .xxiiij.j. vltinam pessimam.

¶ Also alle þoo þat purchason, in kyngus courte or in any oþur courte, wryttus or letteres or attachementes to lette or disturbul processe or folowing of þe law, or of causes þat ryȝtefully schulde be pursued in cryston courte, & be endud; eyþer wit strenȝþe or wit drede of boste, aferuth or lettuth any mynyster of holy chirche to do his office, and execucion of þinge þat to hem longuth.

¶ In *constitutione* octo-boni.

¶ Alle þat howses or maneres, or any oþur places of any maner mannus of holy chyrche, any þyng takuth, reuyth, or doþe away, wit-oute leue of þe keper. ¶ Alle þat draweth any man owte of holy chirche, or of cloystur, or off seyntwary, þat is flowon þer-to to haue grythe þere-off, þat is, of holy chirch, & alle þat þere-to helputh, in counsel or dede; & alle þat lettuth here lyfode þe whyle þat þei bene þer-ine. ¶ Also alle þat brekuth or lettuth sequestracion of any *prelatys*, wit-oute here leue. ¶ Also alle þat schaseth or hunteth men of holy chyrch, to make hem to syne here benefices a-ȝeynus here wille, or lettuth hem þat bene synud to þe courte of rome, þat þei no mowe go þidur in sauynge off þere ryȝthe; & alle þat lettuth any man to purchase þe popus bullus or byschoppus letturres in defence of his rythe, and holy chyrche, & malyciously lettuth here processe.

¶ In *constitutione* Johannis de stratforde. O. seculi principes.

¶ Also alle þat lettuth þe kynges heste to make hem, þei beþe

<sup>1</sup> ? for 'Extravagantes.'

acursud afftur fourety dayes to do hem to *preson*, and do lyueraunce varythefully *procuruth*, or *pei* be *buxum* to holy chyrche.

¶ In constitucione *Johannis* stradforde. O. quia diuinus.

¶ Also alle *þat* distroyeth treus, gresse, wilfully, growinge in chirche-yarde, a-*þeynus* þe luff of hym *þat* is *keper* þer-off, *þat* is for to sayne, *person* or vicar. ¶ Also alle lewed men *þat* enturmetuth hym off offeringus in chirche or in schapeh, <sup>1</sup>a-*þeynus* þe leue and fful wille of hym *þat* hit longuth to. ¶ Also alle *þat* disturbulleth pes of the londe, & alle felon<sup>us</sup> and may[n]t<sup>en</sup>eres of Felonye. ¶ Also all traytours, and alle comun thef<sup>us</sup> & robberus ande houce-brenneres in tyme off pes, & falce conspirotours, & alle falce-swerers in a-syse, be hem wyttynge, & alle false be-gynneres off false quereles, & helperes þer-to. ¶ Also alle okereres, and alle *þat*, wit hem assentes & mayneteneth *þefings*,<sup>2</sup> or takyng or sellyng þe darrer be-cause of lone. ¶ Also alle *þat* makuth or wryteth statutes *þat* okur schulde be payed, or *þif* *þat* hit be payud, & be not restorud: alle *þat* haue suche statutes, bot *þif* *þai* do hem a-way & distroy hem, *pei* ben a-cursud. ¶ Also alle *þat* selle be falce mesoures, ellen yarde, galon or bussell, potelle or quarte, or be any falce wheytus, or selluth be one busselle, & buyuth be an<sup>o</sup>þur, & alle *þat* suche vsith, be here wyttinge. ¶ Also alle *þat*, for hate & for wynnyng, make men<sup>3</sup> to lose here catelle maliciouslye before any domus-man in willing of vengeance. Also alle *þat* falcely w<sup>it</sup>h-holdes tythes rythefully longynge to holy chyrche, ouþur be wille or be wyttyng<sup>e</sup> ffalsely tythes, takyng to god þe worce, & hymself þe bettur, a-*þeynus* þe ordinawnce of Boniface, sum-tyme archebyschoppe of Caunturbery, *þat* ordaynud thorow; alle þe archebyschopryche. ¶ “Hit is to ty<sup>þe</sup>” of froyte, of corne, sede, herbys & gardynes, holly, wit-owte any lakkyng, or costus abbatinge. ¶ Off hey, where-sere hit growes, in grete mydowes or smale, as ofte os hit is y-mowe. ¶ Off noryssynge of alle maner of bestus, os of lombe, þe .vij., & so vpwarde, schal be

<sup>1</sup> *Lf.* 125.

<sup>2</sup> For ‘*þefinge*,’ thieving, see note 4.

<sup>3</sup> MS. make men make men.

<sup>4</sup> The use of *þ* for *p* is seer also in some of the scraps in *Religious, Political, and Love Poems* (E.E.T. Soc., 1866), near the end.

taken in tye; and fro vj downewarde, for-þeueþ one a halpeny, bot ȝif þe person or þe vicar vowche-saffe to a-byde tyl anopur ȝere. ¶ Off mylk, alle þe whyle hit dureth, as wel in wyntur os in somur, or ellys gre þere-fore. ¶ Off fyssynge, of bene, of venison, & of oþur maner of goddus ry; thefully I-wonne þat neweth be þe ȝere, as ofte os hit neweth. ¶ Also off profyte off mylnus, & werus & Fyssynge, no coste abatud, bot to þe selue valu schal be payed. ¶ Off lesowes, boþe comyn & seuerelle, schal tye be payud trewly, aftur þe noumbur of þe bestus, oþur dayes, os hit is moste profyte in holy chirche. ¶ Also of coltus & caluus & pyggus, of gesse, off pychonus, of flax, of hempe, of corne, & of alle maner oþur þingus þat neweth be ȝere. ¶ Also of wolle-men, off schapmen, off wynnynge of þer crafte or schaffare; of carpenteres, off smythes, off webbys, brewerrus, & alle oþur men þat goth to hyre, & be þe weke, schal tye þe dole off þer hyre þat <sup>1</sup> he takuth, bot ȝif þei ȝiff any certeyne þere-fore to holy chirche at he[re] wille. ¶ Also of croppynge of treus, and of alle maner of vndurwode i-waxon & newode witine xx wyntur."

¶ In constitucione Iohannis stratforde. *Capitulo quicquam exsoluentur.*

¶ Also alle þat falcely or be fraude teyþen here corne aftur þat hit be gadurred, & þat tyȝing steluth, or wylfullych, wit bestus or wit-owte, ellys destroyeth. ¶ And þei þat lettuth tyȝynge to be sette be skylful way. ¶ Also alle þat letton or with-holdon offeringe or custome skylful of deuocione vsud in owlde lawe tyme in any chirche, wo-sere hit be, & þer-to procuron. ¶ Also alle <sup>2</sup> eretekkes þat done wyttyngly aȝeynus þe lawe of criste & þe fayth of cristendome, in worde or in dede, oþur counsayle or ensampul ȝif, & alle þat fauereth hem in heresy. ¶ Also alle þat defamyth man or womman, where-thoroȝh here state and here gode name is apeyrud, for envye or for hate. Also alle þat falsen þe kyngus money, or clypputh hit. ¶ Also alle þat ordenuth or beruth falce

<sup>1</sup> *Lf.* 125, back.

<sup>2</sup> *MS.* ¶ Also alle. ¶ Also alle.

wytenesse aȝeynus matrimoyne lawfully made, or aȝeynus testamentus þat is trew be custome, wyttyngely. ¶ Also alle þat helpon, or with strenkȝh or wit vitayles, or sokoron, Iewus or sarsenus aȝeynus cristendome. ¶ Also alle þat slene childeron, or distroyen borne or vnborne, wyttyngly or wit wycheecrafte, & alle here concentoures. ¶ Also alle þat standuth & herkenyth be nytestyme vndur wowes, dorres, or wyndowes, for to a-spye towching euele, & alle houce-brekeres<sup>1</sup> and man-quelleres. ¶ Also alle þat comyn with cursud men oþur wommen wykkydly, & alle þat maynetenuth hem to here synne. ¶ Also alle þat makuth false scharterus or false heyrus wyttyngliche. ¶ Also alle þat makon experimentus or wyche-crafte, or charmys with coniuracions, & alle þat leuon on hem. ¶ Also alle þat defoylum holy chirche, or seyntwary or chir[che-]ȝarde,<sup>2</sup> whereþorogh goddys seruice is note sayde nor done os hit felle for to be, til þei come to amedemente. ¶ Also alle þat false executores þat makon false testamentes & wykkydly deserueth<sup>3</sup> þe godus of þe dedus, or do oþur þan þe wille of þe dedus was, & ful-fylleth note his queste to chirche or to any oþur place. ¶ Also alle þat turneth fro crystendome to ethen-<sup>3</sup>nesse. ¶ Also alle þat leuyn<sup>4</sup> here childur at any crosse or at any chyrche dorre, or any wayes, & leuyth hem þare.

¶ Isto modo debet pronunciare centenciam :

¶ By þe auctorite of oure Fadur,<sup>7</sup> of þe sone of þe holy goste, & off ou[r]e lady seynte mary, goddus modur of heuen, and alle oþur virgynes, and seynte myhel, And alle oþur angellus and archangellus, And Petur and poule And oþur apostolus, and seynte

<sup>1</sup> See above, p. 63, l. 16.

<sup>2</sup> MS. comy cursud, as if repeating 'comyn.'

<sup>3</sup> See above, p. 64, l. 6, and p. 11, l. 330.

<sup>4</sup> ? unpreserves, steals; or an extension of sense, t. 4, *N.E.D.*, earn, win, and so get, take.

"I should rather translate it by 'inherit,' or 'take possession of, as if by inheritance.' Godefroy has: '*deserveor*, celui qui dessert ou régit\* *un heritage*, une propriété.' It depends partly on the fact that *deserve* is often used in an ill sense: as to deserve death, deserve punishment, etc. See Cotgrave. But the particular sense of 'inherit' is the easiest to take."—W. W. SKELAT.

<sup>5</sup> *Lf.* 126.

<sup>6</sup> ? for 'lay in.'

<sup>7</sup> Father D.; *om.* C., which has 'Fadur' below.

\* "seigniorizes over."—Cor.

stewne And alle oþur martyres, And seynte nicholas And alle oþur confessoures, And alle þe holy halowes of hewen,—we acurson, and waryon, And departon from alle gode dedus & prayeres of holy chyrche, and dampnon in-to þe peyne of helle, Alle þoo þat haue done þeis articoles þat we haue sayde before, tul þei comen to amendemente.

¶ We acurson hem be þe auctorite off þe courete off Rome, wit-inne and wit-oute forþe, selepyng & wakyng, goyng, syttyng, and standinge, lyggynge of-bowne þe erthe & vndur þe erthe, spekyng, rydyng, <sup>1</sup> goyng, syttyng, stondyng, <sup>1</sup> etyng, drynkyng, in wode, in watur, in felde & in towne. ¶ We acurson be þe Fadur & sone & holygoste. A-cursyn hem angelus and archangellus, & alle þe nyne ordorus of heuen. A-cursyn hem patriarchus, prophetus, and apostolus, & alle goddus disciplus; And alle holy innocentus, martyres, confessoures & virgynes, monkus, cannonus, eremytus, & prestus and clerkus, þat þei haue no parte off masses ne mateynus ne euensonge, ne of none oþur gode prayeres þat bene done in holy chyrche, no in none oþur holy place, bot þe peynus of helle for to be here mede, wit Iudas þat be-trayed oure lorde ihesu cryste, & þe lyf of hem be putte oute of þe bokus of lyfe, tyl þay comen to amendemente, & satisfaccion made. fiat, fiat! amen! ]

¶ þan þou, þi candul, kaste to grownde,  
 Ande spytte þerto þe samē stownde,  
 And lette also þe bellē knylle,  
 to make hertus þe morē grylle.  
 oþur poyntus bene many & fele,  
 þat be nót wel for to hele,  
 þat þou myȝte know þi selfē beste,  
 in þe schartur of þe foreste;  
 In þe grete chartur also  
 þou myȝte se many mo.

<sup>1</sup> These repetitions are in the MS.





## SEVEN QUESTIONS TO BE ASKED OF A DYING MAN.

LANSDOWNE MS. 762, Fol. 21b.

Here foloweth vij specialle interrogacions The which  
a Curat aught to aske euery cristene persons that  
lieth in the extremitie of deth.

The first. Belevest thoue fully alle the pryncipalle articles of the Feith, and also alle holy scripturs in alle thynges after the exposicions of the holy & trewe doctours of holy Chirche, & forsakest alle heresies & arrours & opynyons dampned by the Chirche? and arte glad also that thoue shalt dye in the feith of Criste, & in the vnytie & obedience of holy Chirche? The Sike persons answereth, Yee.

Dost thou be-  
lieve the prin-  
cipal articles of  
the faith and the  
holy Scriptures,  
and dost thou  
forsake heresy?

The second. knowest thoue, & knowligest thoue howe<sup>1</sup> [1 MS. nowe] thoue oftens tymes & many maner wise & grevowsely thoue hast offended thy lorde god that made the of nought? for saint Barnard saith vpon Cantica canticorum, "I knowe wele that there maye no manne be saved but yef he knowe hym self." Of the which knowlage wexeth a mane the Moder of his helthe that is humylitie, and also the drede of God, the which drede, as it is the begynnyng of wisdom, So it is the begynnyng of mannys Soule? he answereth, Yee.

Dost thou know  
that thou hast  
often offended  
God?

The thirde. Arte thoue sory in thy harte of alle maner of Synmys that thoue hast doone ayenst the highe Magestie and the love and the goodnesse of God, & of alle goodnesse

Art thou sorry  
for thy sins?

that thoue hast not & myghtyst haue doone, & of alle graces that thoue hast forslowthed, not onely for drede of deth  
 [\* Fol. 22a.] \* or any other payne, but rather more for love of god & rightvnesse, & for thoue hast displeased his grete goodnesse & kyndenesse, & for the due ordre & charitie by the whiche we be boundens to love god aboue alle thynges: & of alle thise thynges thoue askest forgevenes of god? desirest thoue also in thyne harte to haue very knowing of alle the offences that thoue hast doone ayenst god, and for to haue specialle repentaunce of theym alle? he answereth, Yee.

and desirest to amend?

The Fourth. Purposest thoue verely, & arte in fulle wille to amende the, & thoue myghtest live lenger, & neuer to Synne more dedely, wittingly & with thy wille? & Rather thanne thoue woldest offende god dedely any more, to leue & lese wilfully alle erthly thynges, were they neuer so lefe to the, and also the life of thy body? and farthermore thoue prayest God, that he yeve the grace to contynue in this purpose? he answereth, Yee.

Doest thou forgive thy enemies?

The Fifte. Foryevest thoue fully in thy harte alle maner of men that euer haue the any harme or grevaunce vnto this tyme, other in worde or in dede, for the love & the worships of our lorde Ihesu criste, to whome thoue hopest to haue forgivenessse of thy selfe, & askest also thy self to haue forgivenessse of alle theym that thoue hast offended in any maner wise? he answereth, Yee.

Art thou willing in all manner to make satisfacion?

The Sixte. Wolde thoue that alle maner thynges that thoue hast in any maner wise myght be fully restored ayeine as moche as thoue mayest, & thoue arte bounde after the value of thy good, & rather leue & forsake alle thy good of the worlde, yef thoue mayest not make satisfaccione in none other wise? he answereth, Yee.

Doest thou believe that Christ died for thee?

[\* Fol. 22b.]

The Seventh. Belevest thoue fully that Criste dyed for the, and that thoue may neuer be saved but by the Merite of Cristes passione, and thanne thankest therof god with thyne harte asmoche as thoue mayest? he answereth, Yee.

Thanne let the Curat desire the sike persons to saye The curate to cause the sick person to say "in manus tuas."  
 'In Manus tuas & cetera' with a good stedfast mynde, If he cannot say it the curate is to say it for him.  
 and yf that he canne; And yef he cannot, let the Curate  
 saye it for hym, And who so euer may verely, of very  
 good consience & trowthe without any faynyng, answere  
 'yee,' to alle the articles & poyntes afore Rehersed, he  
 shalle live euer in hevyns with alle myghtie god and  
 with his holy Cympany; whervnto Ihesus brynge bothe  
 yowe and me! Amene!



## NOTES.

Page 1, line 5. *Dawe*, a form of Day. A.S. *Dæg*.

"Wel is us nu, Louerd, uor þe *dawes* þet tu lowudest us mide oðre monnes wouhwes."—*Ancren Riwe*, 190.

"Byuore Myhelmasse he was yecrouned þre *dawes* & nan mo."—*Rob. of Glouc.* 383.

"Suche mawmetys he hade yn hys *dawe*."—*Constitutions of Masonry*, p. 31, l. 509.

Done of Dawes = taken from day = killed.

"And alle *done* of *dawes* with dynttez of swreddez."—*Morte Arthure* (ed. Perry), p. 61, l. 2056.

"ȝyf þou do any man o *dawe*."—*Rob. of Brunne, Handlyng Synne*, p. 34, l. 1034.

Is glossed "to the deþ."

The seventeenth century phrase, "done to death," is an echo of the older idiom.

l. 11. *Preste curatoure* = Priest who has cure of souls. These directions are only meant for such as have to take part in active ministrations; they relate to the priest's duties to a flock, not to the church, or his own soul.

P. 2, l. 23. The chastity here meant includes not only abstinence *ab illicitis*, but also from wedlock. When this treatise was written, the Church in England had long refused its sanction to the marriage of persons in holy orders. Though it was contrary to the theory of the Western Church from very early days, there is the most positive evidence that before the Norman Conquest English priests were frequently married. In the North of England celibacy was the exception rather than the rule. A clerical family, whose pedigree has been compiled by Mr. Raine (*Priory of Hexham*, Surtees Soc., v. i. p. li.), held the office of Priest of Hexham from father to son for several generations. Priests' children constantly occur in mediæval records; e.g., in William Painell's conformation charter to the nuns of Gokewell (The Well of the Cuckoo) executed within a century of the Conquest, mention is made of "unum molendinum quod fuit Rodberti filii presbiteri" (*Linc. Arch. Soc. Rep.*, 1854, p. 102). The decrees of provincial councils show that priestly concubinage was in practice down to the period of the Reformation. The issue of such unions must have been sufficiently numerous to attract attention, for we find

in 1281 the constitutions of Archbishop Peckham providing that priests' children should not succeed to their father's benefices, "absque dispensatione apostolica" (Wilkins, *Conc.* ii. 60). Strange things are told of dispensations, yet some will hardly believe Rycharde Layton, when he says of Jenyn, the last Prior of Maiden Bradley in Wiltshire, that, "The pope, considering his fragilitie, gave him licens to kepe an hore, and [that he] hath goode writyng *sub plumbo* to discharge his conscience" (*Letters on Suppression of Monast.*, Camd. Soc., p. 58). The tale is not incredible, but it comes from one whose words have slender authority. If the story be true, it speaks ill for the persons who were then ruling in matters spiritual, for Jenyn, after the suppression of his house, became rector of Shipton Moyne, co. Gloucester.

l. 31. *Dronkelec*, Dronkelewe. Drunkenness. A MS. of the 15th cent. (Add. 12,195) bids folk take care that a nurse "be wyssse and well a - vyssyd, and þat sche lof þe chylde, and þat sche be not *dronkeleche*." — *Prompt. Par.* i. 133. A piece of advice which is, I am informed, not entirely unneeded in these days. As to the termination *lac*, see Cockayne's *Seinte Marherete*, 101.

l. 43. *Pyked schone* came into use in the reign of William Rufus. It is said that the world owes this silly fashion to the ingenuity of Fulk, Earl of Anjou, who had deformed feet, and sought by this strange device to hide the defect from view. The pikes were sometimes made like the tails of scorpions, at others twisted into the form of a ram's horn. At a later period these long-toed boots were called *cracowes* from the belief that they were originally imported from Cracow. In Mr. C. R. Smith's collection of London Antiquities, now in the British Museum, are some shoes of this sort of the era of Edward IV.; the toes are six inches long and stuffed with moss. A long-toed patten was introduced for the use of persons who delighted in these fantastic habiliments. I presume this is alluded to in the *Detecta quædam in visitat. Eccl. Cath. Ebor.*, A.D. 1390, where it is stated that "Omnes ministri Ecclesiæ pro majori parte, utuntur in Ecclesia et in processione *patens* et *clogges* contra honestatem Ecclesiæ et antiquam consuetudinem et ordinacionem capituli." — *Surttees Soc.* 35, p. 243. The use of shoes of this sort was prohibited to the clergy by many local councils. See Du Frene, *Gloss. sub voc. Pigaciæ et Rostra*. Constitutions of London, A.D. 1342, in Wilkin's *Conc.* ii. 703. Fairholt's *Satirical Songs on Costume*, 43. Hewitt's *Ancient Armour*, i. 136.

l. 48. *Baselard*. A short sword worn by civilians in the fourteenth and fifteenth centuries. It is frequently shown on monumental effigies. A brass at King's Sombourne, co. Hants., where one is represented, is engraved in Hewitt's *Ancient Armour and Weapons*, ii. 254. — *Gent. Mag.* 1858, ii. 559. The Baselard was of two kinds—straight and curved. It was one of the former kind that Sir William Walworth presented to the Fishmongers' Company. The hooked or curved

baselard was an Eastern weapon (*Prompt. Par.* i. 25). Capgrave tells us that Edmond Ironside was "slayn be the counceyl of Edrede, the duke; for he mad his son for to hide him undir a sege, where the King shuld voide, and sodeynly with a scharp *basulard* he smet the Kyng among the boweles."—*Chron.*, 125. By Statute 12, Richard II. c. vi. it was provided that, "null servant de husbandrie ou laborer ne servant de artificeur ne de vitailleur ne porte desore enavant *baslard*, dagger, nespee sur forfaiture dicelle." Priests were strictly inhibited from wearing this instrument of war, but the rule was constantly broken.

"Bucklers brode, & swerdes long,  
Baudrike, with *baselardes* kene,  
Soch toles about her necke they hong:  
With Antichrist soche priestes been."

*Plowman's Tale*, part 3.

That ordinances against the clergy wearing secular arms were not needless, is evident from many incidental notices in our records. On the 5th October, 1509, the Jury of the Manor of Kirton in Lindsey presented that "Hugo Colynson capellanus vi & armis [*fecit*] *affraiam super Willielmo fireman & violentor extraxit sanguinem contra pacem domini regis.*" On the 22nd February, 1515, the same body, "*dicunt quod Willielmus Brown Clericus parochialis de Kytton vi & armis fecit affraiam super Willielmo Wilkynson de Wadyngham*" (*Rot. Cur.*). A satirical song of the early part of the 15th century, beginning—

"Prenegard, prenegard, thus bere I myn *baselard*,"

is printed in Fairholt's *Satirical Songs on Costume*, Percy Soc., p. 50.

l. 48. *Bawdryke*. Lat. *Baldrellus*, *Baldringus Baltheus*. French, *Baudrier*. A girdle or belt of any sort. It is used here for the sword-belt, probably for one of that kind that hangs over the right shoulder, and passes transversely across back and breast.

"Then þay schewed hym þe schelde, þat was of schyr goules,  
Wyth þe pentangel de-paynt of pure golde hewe;  
He brayde; hit by þe *baude-ryk*, a-boute þe hals kestes  
þat bisemed þe segge semlyly fayre."

*Sir Gawayne and the Green Knight*, p. 20, l. 621.

The *Baudrick* or *Baldryck* of a church bell was the whifleather thong, by which the clapper was suspended from the eye or staple in the crown of the bell. The word is of constant occurrence in old churchwardens' accounts.

[1428] *Soluti Thomæ Basse pro j baudryk vjd.*

*Ch. Acc. St. Mary, Stamford*, Cotton MS. Vesp. A. 24, f. 3, b.

[1498] "Payd to John Clarke for makynge of a *bawdre* to ye bell, 1d."

[1602] "Payd to John Dalbe for *bawdre* makynge to þe belles, vid."

*Ch. Acc., Leverton, Co. Linc.*, MS. fol. 6, 8.

[15..] "Paid for makynge of a belle *baitrey* and mending, viijd."

[1535] "Payd to roger codder for iij *bautres* making vid."

*Ch. Acc., Kirton in Lindsey*, MS. p. 14, 19.

l. 49. For illustrations of the history of the clerical tonsure consult Bingham, *Antiq. Christ. Church*, b. vj. c. iv. Rock, *Ch. of our Fathers*, v. i. p. 185. Lyndwood, *Provinciale*, lib. i. tit. 14, p. 69. Beda, *Ecol. Hist.* lib. v. c. xxi. Beyerlinck, *Magnum Theatrum Vitæ Humanæ*, sub voc. *Tonsura*. Martene, *De Antiq. Ecol. Rit.* (Venetiis, 1783), vol. ii. p. 14; vol. iii. p. 284, 293, 300, 335; vol. iv. p. 113, 174, 238, 274.

P. 3, l. 59. *Schreues*. In the older English this word stands for enemies, wretches, or evil-disposed persons of either sex.

"þe Cristene men leyde euere on, & slowe euere to grounde,  
Al clene þe *ssreuen* were ouercome in a stounde."

"He adde endyng, as he wurþe was, & such yt ys to be a *ssrewe*."  
*Rob. Glouc.* 407, 419.

"Such qualité nath noman to beo lechour other *schrewe*."  
*Pop. Treatises on Science*, p. 133.

l. 82. *Hosale*, to administer the holy communion, A.S. *Husl*, an offering, an oblation, and hence the host, as the highest of all offerings. To housel was the ordinary name for the act of giving the communion until the period of the Reformation. From the earliest times, as far as we know, in this country the altar breads were in the form of wafers—thin and round cakes stamped with some sacred device or monogram. That they differed from the coarse household bread of the people is indicated by the fact that the sons of Sabert (Søberht), the Christian king of the East Saxons, *circa* 604, who had remained out of the Christian fold, when they asked Bishop Melitus, after their father's death, why he would not give them the eucharist of which he had been accustomed to partake, said, as we have their words reported to us in Latin, "quare non et nobis porrigis panem nitidum, quem et patri nostro dabas."—Beda, *Hist. Ecol.* lib. ii. c. 5.—These altar breads were frequently called *obleys*. Lat. *oblata*. It is believed that they were usually made by nuns, or anchoresses. It was so certainly in the ninth century in France. There is a tale told in a contemporary life of St. Wandragesilius, Abbot of Fontenelle, a Benedictine monastery on the Seine, near Rouen, of a certain nun who went to the fire for the purpose of baking this bread, holding in her hand the iron stamps for the purpose. "Accessit ad ignem, ferroque quo imprimendæ ac decoquendæ erant oblatæ, arrepto, mox nervi manus ejus dexteræ contracti sunt, ac oblatorium quod sponte susceperat, invita, vi agente divina retinuit."—*Acta Sanct. Julii*, t. v. p. 290, n. 53. As quoted in Rock, *Ch. of our Fathers*, v. i. p. 152.

The altar breads were of two kinds. The larger, called singing-bread, were used for the sacrifice; the smaller, called houseling-bread, were used for the communion of the people. They were sometimes kept for sale by country shopkeepers (*Gent. Mag.* 1864, pt. ii.

p. 502). There is preserved in the Rotuli Parliamentorum, 1472-3, a curious petition from Johanna Glyn, widow of John Glyn, of Morvale, in the county of Cornwall, gentleman, in which she complains of the bad treatment her late husband had received from the hands of certain rioters. Among other things she says, "The said Riottours, the same day and place toke the said John Glyn and hym ymprisoned, and in the Castell, in prisone hym kept by the space of v oures, and more, so that noon of his frendes myght come where he was to releve hym with drynk, or staunche his bloode, to th'entent that he shuld have bled to deth, except they suffered a Preste to come to shryve and *howsell* hym."—Vol. vj. p. 35.

In the *Privy Purse expences of Henry viij.* are several entries similar to the following, the interpretation of which has been held to present a difficulty:—"Item the x daye [of April, 1530] paid to maister Weston by way of the kinges rewarde ayenst easter, *xxs.*" "Item the same daye, paid by lyke rewarde to the two guilliams and phillippes boye for ther *howsell*, *xs. a pece, xxxs.*"—p. 38, cf. 40, 41, 330. There can be no doubt that the meaning is, that the king presented to the persons named *xs.* for them to give as an offering at their Easter communion.

The little bell, which it was the practice to ring before the holy eucharist when the priest took it to the sick, was called a *howslinge* bell. See Peacock's *Eng. Church Furniture*, p. 86. Housel-sippings was the unconsecrated wine which was given at certain times to the lay folk out of the chalice. Bishop John Bale says, "They will pay no more money for the *housel*-sippings, bottem blessings, nor for seyst me and seyst me not above the head and under of their chalices."—*Image of both Churches*, edit. 1849, p. 526.

A *houceling-towel* or *houceling-cloth* was the linen sheet used when the holy communion was received for the purpose of hindering particles thereof from falling on the ground. "A *howslyng* tewell, off dyaper, with blew melyngs atte the ende, goode."—*Ch. Goods, St. Dunstan's Canterbury*. *Gent. Mag.*, 1837, pt. 2, p. 570. A cloth of this kind was employed at royal coronations until recent times. That of William IV. was the first where it was disused.—Maskell, *Mon. Rit.* iii. 834.

1. 87. Midwives were licensed by the bishop of the diocese. These licences continued to be issued till long after the Reformation. The form may be seen in Strype's *Annals*, vol. i. p. 242. In Grindal's *Articles to be enquired into in the Province of Canterbury*, A.D. 1576, the fifty-eighth question is, "Whether there be any among you that use sorcery, or witchcraft, or that be suspected of the same, and whether any use any charmes or unlawful prayers, or invocations in Latin or otherwise, and, namely, midwives in the time of woman's travail of child, and whether any do resort to any such help or counsel, and what be their names."—Grindal's *Remains*, p. 174.

In Bale's *Comedys concerninge thre Lawes*, 1528, sig. B. iii. b., as



quoted in Brande's *Pop. Antiq.*, 1813, v. ii. p. 5, we have a notice of some of the superstitious doings of midwives.

"Yea, but now ych am a she,  
And a good mydwyfe perde,  
Yonge chyldren can I charme,  
With whysperynges and whysshynge,  
With crossynge and with kyssynge,  
With blasynge and with blessinges,  
That sprete do them no harm."

Midwives sometimes murdered children for purposes of magic. Sprenger, in his *Malleus Malificarum*, v. 2, as quoted in Beyerlinck, *Mag. Theat. Vitæ Humanæ*, v. vij. p. 784, b., tells us of the burning of two women of this class, "quia earum vna quadraginta altera innumerabiles pueros recens in lucem editos necavissent, inditis clam in eorum capita grandibus aciculis."

P. 4, l. 95. De baptismo infantium, quos mater in partu laborans, in lucem emittere non valet, ita definiunt antiqua Statuta Synodalia Ecclesiæ Nemausiensis [Nismes] . . . . Si vero, muliere in partu laborante, infans extra ventrem matris caput tantum emisierit, et in tanto periculo infans positus nasci nequiverit, infundant aliqua de obstetricibus aquam super caput infantis dicens, 'Ego baptizo te in nomine Patris,' etc., et erit baptizatus. His concinunt Statuta Synodalia ecclesiæ Biterrensis a Guillelmo episcopo anno 1342 edita . . . . ab hac sententia non nihil deflectunt Statuta antiqua ecclesiæ Ruthensis. Sic enim habent capite sexto: Si vero, muliere in partu laborante infans extra ventrem matris caput tantum emisierit, et in tanto periculo infans positus commode haberi nequiverit, infundet aliquis vel aliqua de astantibus aquam super caput infantis, dicens: 'Creatura Dei, ego te baptizo in nomine Patris, & Filii, & Spiritus sancti.' Et erit baptizatus."—Martene, *De Antiq. Eccl. Rit.* i. 58, 59, where much more relating to this subject may be seen.

In the consistorial acts of the Diocese of Rochester, the following document relative to the baptism of a child during birth is preserved. I quote from the *Gentleman's Mag.* 1785, pt. ii. p. 939.

"1523, Oct. 14. Elizabeth Gaynsford obstetrix examinata dicit in vim juramenti sui sub hâc formâ verborum. I, the aforesaid Elizabeth, seeing the childe of Thomas Everey, late born in jeopardy of life, by the authorite of my office, then beyng midwife, dyd christen the same childe under this manner, In the name of the Fader, the Son, and the Holy Ghost, I christen thee, Denys, iffundendam meram aquam super caput infantuli. Interrogata erat, Whether the childe was born and delivered from the wyfe of the said Thomas? Whereto she answereth and saith, that the childe was not born, for she saw nothyng of the childe but the hedde; and for the perell the childe was in, and in that tyme of nede, she christened [it] as is aforesaid, and cast water with her hand on the childes hede. After which so done, the childe was

born, and was had to the church, where the Priest gave to it that chrystynden that lakkyd, and the childe is yet alyf."

l. 116. In cases of necessity it was permitted to baptize in a wooden vessel, which was to be burned when the ceremony was over, to prevent its being used for secular purposes hereafter.—Martene, *De Antiq. Eccl. Rit.* i. 5.

l. 120. *Nuye*, Annoy, trouble. Old Fr. *Anoi* from Lat. *Odium*.

"And a ryche man hyt *noye* oftyn tyde  
pat a pore man hat oghte besyde."

*Rob. of Brunne, Handlyng Synne*, p. 187, l. 5981.

P. 5, l. 133. *On rowe*, in order. A.S. *Rawa*.

"He rehersed be *rowe* the rite of Edgare."

Capgrave, *Chron.* 172.

The gild of St. Mary of Boston had, in 1534, a corporal, which was in part made of "*rawed* satten of brigges," i.e. Bruges satin made in rows or stripes. The editor's *Church Furniture*, p. 205. Lincolnshire people still speak of Turnip *raws*.

l. 143. Fonts were usually only blessed at Easter and Whitsuntide. When the service of blessing was performed they were vested in a linen cloth.—Martene, *De Antiq. Eccl. Rit.* iii. 150. Maskell, *Mon. Rit.* i. 13, where the service may be found.

l. 153. See exhortation in the Salisbury *Ordo ad faciendum Catechumenum*.—Maskell, *Mon. Rit.* i. 14. On the font at Bradley, co. Lincoln, is inscribed, "Pater noster abe maria and criebe leten ge chþlþ gt æs nebe." The inscription is coeval with the font, i.e. circa A.D. 1500.

l. 153. "Inhibemus sub poena excommunicationis, ne aliquae mulieres vel uxores parvulos suos in lectulis suis secum collocari permittant, antequam ætatis suæ tertium annum impleverint. Quod statutum ad minus semel in anno singulis sacerdotibus volumus promulgari."—*Constitutiones synodales Sodorenses*, A.D. 1291. Cap. xiv. in Wilkins' *Conc.* ii. 177.

P. 7, l. 203. "Debet enim sacerdos *banna* in facie ecclesiæ infra missarum solemnia cum major populi adfuerit multitudo, per tres dies solemnnes et disjunctas interrogare: ita ut inter unumquemque diem solemnem cadat ad minus una dies ferialis. Rubric in *Ordo ad faciendum Sponsalia*."—Maskell, *Mon. Rit.* i. 44. In Lincolnshire the *banna* of marriage are called 'spurrings,' i.e. askings, from *Spere*, to enquire; A.S. *Spyrian*, to track; Dutch, *Speuren*; Germ. *Spuren*.

In the ancient office the earlier part of the rite took place "ante ostium ecclesiæ, coram Deo sacerdote et populo."

"Husbonds at chirche dore have I had fue,  
For I so often haue I-wedded be."

Chaucer, *Wife of Bath, Prolog.*

Martene has published from an ancient manual of the diocese of

Rheims the following verses, to aid in calling to mind the different hindrances to wedlock :

“ Error, conditio, votum, cognatio, crimen,  
Cultus, disparitas, ordo, ligamen, honestas,  
Si sis affinis, sique coiere nequis.”

*De Antiq. Eccl. Rit.* ii. 137.

P. 8, l. 241. It was in the Middle Ages, as at present, a matter of obligation for all Catholics to receive the holy communion at Easter-tide.

l. 247. *Dead*, death, a common provincialism. A Lincolnshire woman told the editor that she “ would rather be nibbled to *dead* with ducks than live with Miss—; she is always a nattering.”

l. 252. After communion it was the custom for the laity to drink unconsecrated wine, to assist them in swallowing the eucharistic wafer. The purchase of wine for this use sometimes appears in old accounts, and has led to the mistaken notion that it was a common practice in those days to give the communion in both kinds. The following passage from the account rolls of Coldingham is peculiarly liable to this misconstruction. 1364. “ In vino empto per annum pro celebracione et pro comunione parochianorum ad Pascham xv<sup>a</sup>. i<sup>a</sup>.”—p. xlv, as quoted in Rock’s *Ch. of our Fathers*, iii. pt. 2, p. 170. In the constitutions of Archbishop Peckham, promulgated in 1281, this practice is described in words, of which the text is a simple translation. “ Doceant [sacerdotes] etiam eosdem illud, quod ipsis eisdem temporibus in calice propinatur, sacramentum non esse, sed vinum purum eis hauriendum, traditum, ut facilius sacrum corpus glutiant quod perceperunt.”—Wilkins, *Conc.* ii. 52. It was ordained by the Synod of Exeter, A.D. 1287, that there should be in every church as well as the chalice employed in saying mass, a cup of silver or tin to be used when communion was given to the sick. In this cup the priest washed his fingers, and the sick man, after he had communicated, drank the water.—*Ibid.* ii. 139. The “ device for the coronation of King Henry vij.” published among the Rutland Papers (Camd. Soc.), p. 22, shows that he and his queen partook of a chalice of this kind at that high ceremony.

P. 9, l. 260. *Sad*, gravely. “ He [Maurice, Lord Berkeley, born 1457] was called by writ to the state of a Baron, and recommended to provide a *sadd* gentlewoman in Court to wait upon my lady.”—Forbroke’s *Smith’s Lives of the Berkeleys*, 175.

“ But ye . . . vse . . . to loke so *sadly* whan ye mene merely yt many times men dowbte whyther ye speke in Sporte whan ye mene good ernest.”—*Sir Th. More, Workes*, 1657, p. 127 b.

l. 267. *Bordes*, Jests, games; Fr. *Bourde*; Dutch, *Boerde*; Lat. *Burdare*, to jest.

“ And y shal telle as y kan,  
A *bourde* of an holy man.”

*R. of Brunne, Handlyng Synne*, p. 287, l. 9260.

"We have so mocked him with his gospel that we shall find it is no *bourding* with him."—*John Bradford's Works*, v. i. p. 38.

"*Bourd* not wi' bawtie."—Scottish proverb, Ramsay's *Reminiscences of Scottish Life*, ii. edit. 139.

"The sooth *bourd* is nae *bourd*."—Scottish proverb, *Redgauntlet*, ch. xi.

l. 270. We have evidence here that at the time this poem was written, it was not a common thing for people to sit on benches in church. Nearly all the pre-Reformation church seats in existence in this country are of the late Perpendicular era. Pews were, however, in common use before the Reformation. Sir Thomas More frequently makes mention of them in such a manner as to show that they were no novelties to him. He tells us "how men fell at variance for kissing of the pax, or goyng before in procession, or setting of their wiues pewes in the church." We may surmise from this that pews were sometimes restricted to women. A pew seems, from the following story, to have been the eminence upon which offenders did public penance. "These witnes in dede will not lye; As the pore man sayd by the priest, if I may be homely to tell you a mery tale by the way. A mery tale, quod I, commith neuer amyse to me. The pore man, quod he, had founde y<sup>e</sup> priest ouer famyliar with his wife, and bycause he spake of it a-brode and coulde not proue it, the priest sued him before y<sup>e</sup> bishoppes offciall for dyffamatyon where the pore man, vpon paine of cursynge, was commaunded that in his paryshe chyrche, he should upon y<sup>e</sup> sondaye, at high masse time stande vp & sai, 'mouth, thou lvest.' Wherupon for fulfilling of hys penance, vp was the pore soule set in a pew, that y<sup>e</sup> peple might wonder on him and hyre what he sayd. And there all a-lowed (whan he had rehersyd what he had reportyd by the priest) than he sett hes handys on his mouth and said, 'mouth! mouth, thou lvest.' And by and by therupon he set his hand vpon both his eyen & sayd, 'but eyen, eyen,' quod he, 'by y<sup>e</sup> mass ye lie not a whitte.'"—pp. 88, c. 127, d.

l. 272. In Durham *sitting on the knees* is an expression still used for kneeling.

l. 273. *Flat* = Floor.

"A hep of girles sittende aboute the *flet*."

Wright's *Political Songs*, Camd. Soc. p. 337.

The floors of the houses in Edinburgh, where each floor is the home of a separate family, are called *flats*. Houses containing only one family as occupants are known as "houses within themselves." See Scott's *Guy Mannering*, xxxvi. The warp on each side of the River Trent, that is, submerged by the tide, is called The Trent *Flat*. On the Lincolnshire coast, the low land on the shore is often named the *Flat*, as Sand Hall *Flat*, near Tetney Haven, and Friskney *Flat*.

l. 280. *Blesse*. That is, make the sign of the cross. This act is still called blessing one's-self by Catholics.

"The Apostles and Fathers of the Primitive Church blessed themselves with the sign of the cross."—John Marshall, as quoted by Fulke. Fulke's Works (Parker Soc.), ii. 171.

"Blest themselves with both hands" is Sir Thomas Urquhart's version of "se signoient, de toutes mains."—Rabelais, *Gargantua*, b. 1, c. xxxv.

l. 281. The versicle said immediately before the Gospel, in the Ancient English as in the Roman Mass, is, *Gloria tibi, Domine*.

l. 284. The sanctus sance or sauce bell was a small bell usually hung outside the church in a little hutch or cote on the east gable of the nave. This was rung at the elevation of the host in the parish mass, to warn all those who were not present at the service to join their hearts with the devotions of the worshippers. The sacring bell was a smaller bell of this kind, to be rung at other masses. It was sometimes hung in the rood loft; more commonly it was, as it is at present in Roman Catholic churches, merely a handbell. Handbells and sacring bells were among the things ordered to "be utterly defaced, rent, and abolished," in 1576.—Grindal's *Remains*, p. 159. They were mostly destroyed in Lincolnshire in or before A.D. 1566. See editor's *Church Furniture*, passim.

P. 10, l. 309. "Cum autem ad infirmum eucharistia deportatur, ita decenter se habeant portatores, superpellicii saltem induti, cum campanella, lumine præcedente, nisi vel aëris intemperies obstet vel loci remotio; ut per hoc devotio fidelium augeatur, qui Salvatorem suum tenentur in via, luto non obstante, flexis genibus adorare, ad quod sunt per sacerdotes suos attentius commonendi."—W. de Cantilupe, *Constit.* A.D. 1240. In Wilkins' *Conc.* i. 667.

l. 315. After long search I have failed to find any passage similar to this in the writings of Augustinus. I am informed by two persons, who have made the writings of this saint an object of especial study, that no such statements occur in them.

P. 11, l. 330. *Seyntuary*, churchyard. The name of sanctuary is now given to that part of the choir or chancel of a church where the altar stands. In mediæval documents belonging to this country, *Sanctuarium* and its equivalents in English almost always mean churchyard. "Ecclesiarum Sanctuaria, quæ populariter coemeteria nominantur."—*Stat. Cicest.* in Wilkins' *Conc.* ii. 183. *Chirok hay*, churchyard. A.S. *Cyrcce*, church, *Heg*, hay, grass, or *Hoge*, a hedge, or fence.

l. 332. Games and secular business were forbidden in churchyards by the Synod of Exeter, A.D. 1287. Wilkins, *Conc.* ii. 140. By 12 Ric. II. c. vi. servants were ordered to amuse themselves with bows and arrows on Sundays, and to give up foot-ball, quoits, casting the stone, 'keyles,' and other such inopportune games. In consequence of this statute the jury of the manor of Kirton in Lindsey, 4th April, 1 Henry VIII., made a presentment that "Willielmus Welton se male gessit in ludendo ad pilam pedalem et alia joca illicita."—*Rot. Cur.*

l. 332, note. *Stoil ball*, stool-ball. This game is still played in Sussex. There is a description of it in *Notes and Queries*, iii. s. xi. 457.

l. 338. The holding of fairs and markets in churchyards was made illegal by statute in 1285.—*Stat. Winhest.* 13 *Edw.* I. c. vj. The practice, however, of using churches and churchyards for secular purposes continued to be common. Edward I. received the oaths of the competitors for the Crown of Scotland in Norham Church. In 1326 the tythe corn of Fenham, Fenwick, and Beele was collected in the chapel at Fenham, and at about the same period, when the monks of Holy Island found their grange would hold no more, they converted the chapel attached to their manse into a temporary tythe barn.—Raine's *North Durham*, 82, 263. Law Courts were held, books sold, and children taught in the porch of St. Peter's, Sandwich.—Boys' *Hist. Sandw.* 365. A manor court, called Temple court, was held in the church of St. Mary, and St. John Baptist, Dunwich, annually on the feast of All Souls.—Gardner's *Dunwich*, 54. Wool was stored in one of the churches at Southampton.—J. T. Rogers, *Hist. of Agriculture*, i. 32; ii. 611; and a lawsuit settled in St. Peter's Church, Bristol.—Fosbroke's *Smith's Lives of the Berkeleys*, 92. In 1519 Pedlars were accustomed, on feast days, to sell their wares in the church porch of Ricall, co. York.—*Surtees Soc.* 35, p. 271.

l. 338. *Chost.* A.S. *Ceðst*, strife.

“ & mad tille him feaute, withouten any *chest*,  
& cleymed him for þer chefe of West & of Est.”

*Langtoft Chron.* 19.

l. 353. Old Norse, *Naut*, an ox. A.S. *Nyten*, an animal, from *nitan* (*ne witan*), not to know. Scotch, *Nolt*.

P. 12, l. 358. *Fonne*, a fool. *Fond* = foolish is a Lincolnshire provincialism.

l. 360. *Telyng* means, as I conceive, rhythmical couplets or verses intended to charm away evil or cause good luck.

l. 366. *Gart*, third pers. sing. of *Gara*, to cause. O.N. *göra*, *gera*. A.S. *Gearwian*. Mod. Scotch, *Gar*.

“ My precios perle dot; me gret pyne,  
What serue; tresor, bot gare; men grete.”

*Allit. Poems*, E.E.T.S., p. 11, l. 330.

The following inscription wrought in stained glass once decorated a window in the church of Blyton, co. Linc. :

“ Þrie; for ge gild of Corpus Xpi quilk gis window garte mak.”

*Harl. MS.* 6829, f. 198.

A mediæval bell still hangs in the church tower of Alkborough, a little Lincolnshire village near the point where the Trent falls into the Humber, on which is inscribed + *Jesu : for : þi : modir : sake : sate : al : the : sate : that : me : gart : make : amen.*

l. 368. The following charm is worth reprinting here, as it occurs in a book where no one would think of looking for it. Hooper, the

Reformer, says that he knew a poor man who had it in his possession, vainly hoping that it could heal all diseases.

+ Iesus + Ioh + habuit + hermes + Ioh + patitur + hermes + in + nomine + Patris + et + Filii + et + Spiritus Sancti + amen + Iama + zabacthani +.—*Early Writings*, Parker Soc. 328.

1. 372. *Okere* usury. A.S. *Eðcan*, to augment. Old Norse, *Okr*. Goth. *Aukan*. Usury has been a subject for much angry and protracted discussion. See Lecky's *Hist. Rationalism*, j. *passim*. The *Catechism of the Council of Trent* says, "Whatever is received above the principal, be it money, or anything else that may be purchased by money, is usury."—Pt. iij. chap. viij. quest xj., Donovan's *Transl.* Grindal's *Injunctions* of 1571 class usurers with "adulterers, fornicators, incestuous persons," and other like notorious criminals. They define usurers to be "all those who lend money, corn, ware, or other thing, and receive gain therefore over and above that which is lent."—*Remains*, 143. The imaginative literature of former times contains many stories of the unhappy fate of usurers. See for a copious collection of them, Beyerlinck, *Mag. Theat. Vitæ Humanae*, v. vij. p. 1064.

In 1644 the churchwardens of Kirton in Lindsey put out money at eight per cent.; they note among their receipts, "William Kent, gentleman, for 5 li vpon a bond 8s."—*Church Accounts*, MS. 197.

P. 13, l. 394. *Blyue*, quickly.

"Heo hadde þe maistry of þe feld, þe Romaynes flow *blyue*."

*Rob. Glouc.* p. 50 n.

"The kyng issued fro his navee *blive*."

*Romans of Partenay*, p. 195, l. 5673.

1. 411. *Steuene*, voice. A.S. *Stefen*.

"Whan Litle John heard his master speake,

Well knew he it was his *stevē*."

*Robin Hood and Guy of Gisb.* l. 210.

1. 419. *Gult*, trespass, guilt.

"Forþif us our *gultes*, also we forþifet oure *gultare*."

*Maskell, Mon. Rit.* ij. 238.

1. 420. *Fondynge*. A.S. *Fandian*, to try.

"Leod us in tol na *fandinge*."

MS. *Cot. Cleop.* B. vj. f. 201 in *Maskell, Mon. Rit.* ij. 238.

"Lat us noujt be *fonded* in sinne."

MS. *Bibl. Reg.* 5 c. v. as above, ij. 239.

P. 14, l. 422. The "Hail Mary," as at present used by Roman Catholics, was unknown in mediæval England. I believe the *Sarum Breviary* of 1531 is the earliest authority for the modern form. The *Salisbury Primer* of 1556 breaks off at the same point as the prayer in the text. Dr. Rock gives a most interesting dissertation on this prayer in his *Church of our Fathers*, iii. pt. i. p. 315.

P. 14, l. 426. In the 76th Catalogue of Albert Sutton, 8, Deansgate, Manchester, is the following entry:—"364 Lancashire.—White (John, Minister of God's Word at Eccles). The Way to the True Church, etc.; thick folio, calf, £1 1s. 1624. In the preface occurs the following bit of Lancashire folklore, which the author has labelled in the margin, 'The maner how the vulgar sort of people say their praiers':—

## THE LITTLE CREED.

Little creed can I need,	Our Lady prayed to her deare Sonne
Kneel before our Ladies knee :	That we might all to heaven come,
Candles light, candles burne,	Little creed, Amen.

There are many other curious prayers, some in the Lancashire dialect. This copy contains 'The Orthodox Faith and way to the Church,' by Francis White, elder brother to Doctor John White."

P. 16, l. 499. *Dole*, Part. A.S. *Dæl*, Part. Sansc. *Dal*, to split; hence, *Deal* and *Dole*, to distribute. *Deal*, a plank or separated piece of wood. *Deal*, at cards. *Dole*, money, food, or raiment given by way of alms; to *Deal* in the way of traffic or merchandize, and, as I think, *Dale* and *Dell*, a valley. Before the enclosures in Lincolnshire the word *Dale* was frequently used to describe the shares of land which the freeholders and copyholders had in the open fields; this word was constantly employed when the portions of land were in such positions that they could not in any way be considered as valleys, e.g., Dimmore dale, Bachester dale, Northorpe gate dale, Black mouldle dale, Baytinge cross dale, Dale extra boriallem de slump cross, Beacon dale, Mount dale, and 2 dales iuxta molendinum, in the parish of Kirton in Lindsey.—Norden and Thorpe's Survey of Kirton Soke, *MS. Pub. Lib. Cantab.* Ff. 4, 30. fol. 7.

"So þat þe meste *del* of hey men þat in Englonð beþ  
Beþ ycome of þe Normans."

*Rob. Glouc.* 368.

"His mayster loved hym so welle,  
He fette hym gold every *delle*."

*Child of Bristow, Retrospect. Rev.* Feb. 1854, p. 204.

"*Deal* on, *deal* on, my merry men, all  
*Deal* on your cake and your wine,  
For whatever is *dealt* at her funeral day,  
Shall be *dealt* to-morrow at mine."

*Marg. and Will., Percy Reliques.*

"He turn'd his face unto the wa'  
And death was with him *dealan*,  
Adiew! adiew! my dear friends a'  
Be kind to Barbara Allan."

*Sir John Grehene and Barbara Allan, Percy's Reliques.*



P. 18, l. 582. The holy oils used in the Catholic Church were of three kinds—*oleum sanctum*, *oleum chrismatis*, et *oleum infirmorum*. With the *oleum sanctum*, the creme of the text, the child was anointed on the breast and between the shoulders, during the introductory part of the baptismal service, ere it was plunged in the font or sprinkled with water. When the baptism proper was over it was anointed on the head in the form of a cross with *oleum chrismatis* or creme. The *oleum infirmorum*, or sick men's oil, was the oil used in the service of extreme unction. The oil used for this purpose was made from olives. With the chrism was mingled sweet smelling balsam. The consecration took place on Holy Thursday.—Maskell, *Mon. Rit.* i. 22. Rock, *Ch. of our Fathers*, iij. pt. ij. p. 79. The three little bottles in which these oils were preserved were kept in a box called a chrismatory. This little chest was usually oblong in form, with a crested lid, somewhat like the Noah's Arks children are wont to play with. It was often called an oynting-box, oil-box, or creme-box.

P. 19, l. 585. *Ore*, grace, mercy. Old Norse, *eira*.

“Cryde hym mylce & ore.”

*Rob. Glouc.* 381.

P. 20, l. 651. *ȝerne*, earnestly. A.S. *Georne*.

“He bed him *ȝerne* vor to a bide.”

*Rob. Glouc.* 487.

P. 21, l. 654. The sacrament of confirmation can, in ordinary cases, be administered by a bishop only. In some instances this power has been delegated to a priest. At these times the oil has been blessed by one of the episcopal order.

l. 660. *Stoke*. A.S. *Stoc*, a stake, from *stingan*, to thrust in, to prick, to sting. Dut. and Ger. *Stock*. Fr. *Estoc*. Ital. *Stocco*. Lat. *Truncus*. Hence, *Holy-Water-Stock*, the pillar or post on which the holy-water vessel was fixed. The *Stocks*, an instrument of correction. *Stocks*, the frame on which a ship is built. *Stocks*, public monies. *Stock*, a race or family. *Stock*, the store or fixed things on a farm. *Stock*, the stiff bandage round the neck. To *stock*, a North Country word for to bar or bolt a door. *Stock-Lock*, a lock fixed upon a door. *Stock*, the handle of any thing. *Stook*, twelve sheaves of corn *stuck* upright, their upper ends inclining towards each other like a high-pitched roof. *Stook-Dove*, the dove that lives in trees. *Stoothes*, thin spars of wood used in house building. *Stoccade*, a fence of stakes. *Stock*, a gillflower, so called, says Skinner, “quia tum radix tum caulis instar ligni solida et dura sunt.” *Stoker*, a man who sticks, *i.e.* pushes, pokes, or stirs the fire. *Stockfish*, so called “quia durus est instar *Stocci*, *i.e.* Trunci seu Caudicis,” or because it is so hard that it requires beating with a stick to make it fit for eating. *Stocken*, a Lincolnshire word, signifying stopped in growth, choked with food

or filled with water, as a sponge; and the family names of *Stock*, *Stocks*, and *Stookes*.

"A hallie water *stocke* of stone at the church dore with a sprinkle of a stick."—1566. *Ch. Goods Destroyed at Greford*. Peacock's *Ch. Furniture*, 91.

[1579] "Payd to James battman xij*s*. i*x*d., by the collectors, for the poore, wich was layd owt of the common *stook* befor for Goulde*s* childe."—*Kirtlen in Lindsey Ch. Accts.* p. 71.

[1419] "In xxiiij. paribus ligaturarum ferri cum uncis et V *stokloks* ab eodem emptis, 10*s*. 4*d*."—*Fabric Rolls of York Minster*, 38.

[1519] "Oftyn tymes the dure is *stokked*, and we parsons & vicars cannot get brede, wyne, nor water."—*Ibid.* 268.

[1641] "Those that binde and *stooke* are likewise to have 8*d*. a day, for bindinge and *stookinge* of winter corne is a man's labour."—Best's *Farming Book*, 43.

[1562-3] "For settinge in ij. *stothes* and mendyng the wall of the receiver's chalmere over the stare."—Howden Roll, 5-6 Edward VI. Quoted in *Fabric Rolls of York Minster*, 355.

P. 21, l. 663. The person confirmed was anointed with chrism, in the form of a cross; afterwards, out of reverence for the chrism, the forehead was bandaged with a white linen band. The *Ordo Romanus* provides that this ligature should be worn for seven days. This was supposed to shadow forth the seven-fold gifts of the Holy Ghost, conferred by the rite; "Spiritus sapientiæ et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiæ et pietatis et Spiritus timoris Domini." The length of time these fillets were retained varied in different places. The Council of Worcester, A.D. 1240, provided that they should be worn but three days. This is stated to have been in honour of the Trinity. They were to be removed in church by the priest, who was instructed to wash the foreheads of the confirmed, and to pour the water into the font. The bandages were usually ordered to be burnt. In some cases, however, it seems that they were reserved to be used as napkins for the priest to wipe his hands upon after using the holy oils. "Vero ad humanos usus nullatenus transferatur, sed comburatur, vel in usus muridos ecclesiæ deputetur." This passage is glossed, "Forte ad abstergendas manus post sacrorum oleorum contrectationem."—Martene, *De Antiq. Eccl. Rit.* i. 92; iv. 417.

P. 23, l. 733. *Flotterer*, a ship-man, a sailor. A.S. *Flota*, a ship; *Flot-herc*, a body of seamen; *Flot-mann*, a sailor. Low. Ger. *Flote*, a raft. Fr. *Flotte*, a fleet. *Flotson* or *Flotsam* "is when a ship is drowned or otherwise perished, & the goods float vpon the sea, & they are giuen to the Lord Admirall by his letters patents," *Les Termes de la Ley*. cf. Cowell's *Dict. sub voc.* *Flote-grass* or *Flotter-grass*, gramen fluuiatile, so called because it floats upon the water.—Skinner, *Etymolog. sub voc. Prompt. Parv.* i. 168. Gerarde's *Herbal*, 1636, p. 14. In Lincolnshire we now call this weed Wreck.

P. 24, l. 766. Certain chapels and monasteries of royal foundation were exempt from ordinary jurisdiction. The authorities of these

places were responsible for their acts to Rome only, and the priests therein were permitted, as an especial privilege, to celebrate marriages and hear the confessions of persons who were unconnected with the establishments. Battle Abbey, Waltham Abbey, the priory of St. Oswald of Nostell, co. York, and St. Martin's Church, London, were privileged places. See du Fresne, *Gloss. sub voc. Capella*.

P. 24, l. 782. *Wlatyng*, loathing, disgust. A.S. *Wlætung, wlatung*.

"Vorzoþe and zuo heþ god grat wlatyngþe to ham þet ine þese þinges habbeþ blisse."—*Ayenbite of Inwyrt*, 216.

P. 25, l. 795. *Fulhelt*, most probably. *Helt* in the dialects of Lancashire means likely, probable, perhaps. Halliwell. *Dict.* O.N. *helst*. Dan. *helst*, mostly in a high degree, most frequently, superlative of *heldr*, rather.

P. 26, l. 827. When our Lord was represented as Judge, the instincts of the mediæval artists told them that it was fitting that they should show the wounds in His sacred hands and feet. Most churches had in them, either frescoed on the walls, carved in stone, or stained in the windows, a picture of the doom. It was one of the commonest sights that met the eyes of the men and women of the Middle Ages, and thus

"hys woundys fresche and rede,"

the tokens of His boundless love, became also the symbols of His justice. Violence and neglect have deprived us of nearly all these outward manifestations of our fathers' piety and faith. Where it has been attempted to replace them, the old childlike and mystic spirit has been usually wanting.

Perhaps the grandest representation of the Lord Jesus as Judge which the world possesses, is the figure painted by Orcagna in the Campo Santo of Pisa. He is seated upon a rainbow within an ovoidal aureole, clad in sumptuous vestments with a tiara, as the sign of the highest spiritual sovereignty, upon his brows. The attitude of the figure is pacific and benevolent, but of terrible majesty. The right hand, the sign of power, is raised, not in menace, but in love, to show the print of the nail in its palm; with the left—the hand of mercy—He draws away His robe to show the cruel spear-stab in His side. The skirts of the garment are so arranged as to reveal a part—not the whole—of the wound in each foot.

P. 27, l. 862.

"She is abused, stolen from me and corrupted,  
By spells and medicines bought of mountebanks."

*Othello*, i. 3.

Drinks to enforce lechery have been in use from the most remote-recorded antiquity to the present time. See Burton's *Anat. Mel.* Pt. iii. Sc. 2, *Memb.* iii. *Subst.* 5, and the numberless books he quotes. See also Geo. K. Horst's *Zauberbibliothek*, and Colin de Plancy, *Dict. Infernale*. Newton, in his *Tryall of a man's owne selfe*, 12mo. Lond.

1602, p. 116, as quoted in Ellis's Brand's *Antiq.* ij. 603, asks, under the head of breaches of the seventh commandment, whether "By any secret sleight, or cunning, as Drinkes, Drugges, Medicines, charmed Potions, Amatorious, Philters, figures, characters, or any such like paltering Instruments, Devices, or Practises, thou hast gone about to procure others to doate for love of thee." This seems to be little more than a quotation from some Catholic book of examinations for confession.

These charms were not intended to procure sexual love alone. There is a shocking case on record of a Miss Mary Blandy, the daughter of a solicitor at Henley-on-Thames, who in the year 1751 was the cause of her father's death by giving to him a certain white powder—most probably arsenic—which her lover, a certain Captain William Henry Cranstoun, had sent her for that purpose, making her believe that it was a love-potion, and that its effect would be to make Mr. Blandy favourable to Cranstoun's addresses to his daughter. The poor woman was tried for murder in the Divinity School at Oxford, on the 9th of March, 1752, and hanged on the Castle-green on the 6th of April following.—*Gent. Mag.* xxi. 376, 486; xxij. 108, 116, 152, 188. There is a list of the pamphlets relating to this horrible case in Bohn's *Loudest Bibl. Manual*.

P. 29, l. 934. *Kynde, semen*.—Chaucer, *Parson's Tale*, ed. Morris, iij. 355.

l. 942. *Hele*, hide, cover, conceal. A.S. *Hélan*.

"And *helud* shal ben wiþ a cloþ."

*Signs of Death in Polit. Relig. and Love Poems*,  
p. 224, l. 2.

"Be it made to him a cloþe þat he is *helid* wiþ, and as belt þat is he ai gird wiþ."—Wicliffe's [?] *Lollard Doctrines*, Camd. Soc. p. 24.

[1473] "ij. kerchyyvs for to *hele* the sacrament."—Boyd's *Sandwich*, 374.

P. 32, l. 1033. Our ancestors, like children, delighted in bright and strongly contrasted colours. Party-coloured garments were very common. They frequently, though not always, had an heraldic signification. In some highly interesting illuminations representing the Courts of Law of the time of Henry VI., published by the late Mr. Corner, in the *Archæologia*, v. 39, p. 357, the serjeants and most of the officials are represented in party-coloured robes. When Charles first Duke of Manchester went as ambassador to Venice [1696 or 1707], his servants wore liveries of this kind. What was once an honourable costume became in time, by a process of degradation well known to antiquaries, the badge of a degrading office. In quite modern days the executioner at Palermo was clad, when on duty, in a party-coloured dress of red and yellow.—*Ibid.* 372.

P. 33, l. 1062. *Drawe on tret*, drawn out, drawn at length, come to a point. I have not met with the phrase elsewhere.

P. 36, l. 1175. *Wedde*, a pledge. A.S. *Wed* (from Goth. *With-an*,

to join, to bind). Dut. *Wedds*. Belg. *Wedden*. Hence *Wed*, to marry. *Wedding*, *Wedlock*. *Wedbedrip*, the customary service under-tenants paid to their lords in cutting corn and other harvest works.

"1325. Robertus Filius Nicholai Germani tenet unum messuagium & dimidiam virgatum in bondagio ad voluntatem Domini & debet unam aruram in Yeme & unam sarculaturam & debet *Wedbedrip* pro voluntate Domini."—*Paroch. Antiquit.* 401 in Cowel, *sub voc.*

*Wadset*, a mortgage. A Scottish law term. Sandford's *Treatise on Entails in Scoll.* 262. 1

P. 38, l. 1216. All men were not bound to fast to the same degree, or in the same manner. The fasts of the monastic orders were harder to bear than those of lay people, and the monks differed much among themselves in the severity, order, and frequency of their fasts. Each diocese had its own rules, so that it sometimes happened that the dwellers on one side of a street were merrily feasting, while those on the other were mortifying themselves on fish. This was the case in Cheapside, in the sixteenth century, where one row of the houses happened to be in the diocese of Canterbury and the opposite one in that of London (Pilkington's *Works*, Parker Soc., 557). Bishops had authority in their respective dioceses to grant dispensations from all fasts. The Crown seems to have exercised a co-ordinate jurisdiction. Several licences not to fast may be found on the Patent Rolls, and memoranda relating to the same order of things may be found in many other places among our public records, *e.g.*, in 1222 or 1223, John the son of Henry was indebted to the king in four marks "pro licentia comedendi," half of which sum he had paid into the treasury, and the rest was still owing (*Mag. Rot.* 7, *H.* 3, *Rot.* 11, *a. Everw.*, as quoted in Madox, *Hist. Exchequer*, 1711, p. 353). Licences of this sort continued to be in use long after the Reformation; one dated 9th February, 1580-1, is preserved, by which the Archbishop of Canterbury, Edmund Grindal, permits Sir Edward Verney, of Penley, Knight, to eat flesh on days forbidden, for the term of his life, on the ground that a diet of fish disagreed with him; he received also the additional favour of being permitted to share these pleasures of the table with his wife and any three other persons whom he might select (*Verney Papers*, 85). A similar licence, by Thomas Westfield, S.T.D., rector of the church of St. Bartholomew the Great, London, granted in the year 1639 to Mrs. Mary Anthony, wife of John Anthony, of the same parish, Doctor of "Phisick," was printed at length in the *Gentleman's Magazine* for April, 1812, p. 314. The churchwardens of this parish received on behalf of the poor for licences such as these *ii. vjs. viiijd.* from noblemen, and *vjs. viiijd.* from those of lower degree. In Scotland it would seem that after the Reformation these licences were granted by the civil power, without even a pretence of ecclesiastical authority.—*Ibid.* p. 24.

l. 1240. *Sybbe*, akin. A.S. *Sib*, *Gesiðð*.

"A woman may in no lesse sinne assemble with her *Godsib*, than with her own fleshy father."—Chaucer, *Parson's Tale*; *De luxuria*.

"A Stuarts are na' *sib* to the king."—Scottish Proverb, Ramsay's *Scottish Life and Charac.* p. 145.

"By the religion of our holy church they are ower *sibb* thegither."—*Antiquary*, ch. xxxiii.

The word is still used in Lincolnshire, e.g., "our Marmaduke is *sib* to all the gentles in the country, though he has come down to lead coals."—*Circa* 1856.

l. 1243. *Ankeras*, a female ankret. The ankrets were persons bound by vows to lead a solitary life. They usually dwelt in the church, sometimes in a little lodge adjoining. Their duty when in holy orders was to say mass, evensong, etc., and to assist the parochial clergy; probably also to clean the sacred vessels, and take care of the church furniture. The duties of the ankress were much the same as those of the ankret who was not in holy orders. She sometimes, though it would seem more rarely, lived within the church. In 1383 William de Belay, of Lincoln, left to an ankress named Isabella, who dwelt in the church of the Holy Trinity, in Wigford, within the city of Lincoln, 13s. 4d. In 1391 John de Sutton left her 20s.; in 1394 John de Ramsay left her 12d. Besides these she had numerous other legacies from dying citizens, who at that awful crisis were reminded (most touchingly, perhaps, by the severe mortification of one whom they had almost daily before their eyes) of the higher life and narrower way which they in health and prosperity had shrunk from or forgotten. In 1453 an ankress named Matilda supplied the place of Isabella, who, we may suppose, had long since gone to her reward. In that year John Tilney, one of the Tilneys of Boston (see ped. in Thompson's *Hist.* 373), left "Domine Matilde incluse infra ecclesiam Sancte Trinitatis ad gressus in civitate Lincoln, vjs. viiijd." In 1502 Master John Watson, a chaplain [capellanus] in Master Robert Flemmyng's Chantry, left xijd. to the ankers [ankress?] at the Greese Foot. This church of the Holy Trinity, "ad gressus," seems to have been for a long period the abode of a female recluse. It was called "ad gressus" on account of standing at the bottom of the steep flight of stairs by which men ascended from the lower to the higher city. A street or highway, called the New-road, now passes over the once hallowed spot. The remains of those who slept within its inclosure have, I believe, been dispersed. The steps from which the church took its name are now named the Greecen or Greetstone Stairs. In Norfolk stairs are called *grissens*. I am informed they are still spoken of as *grices* in Lincolnshire, but have myself never heard the word. It was not obsolete here in 1566.

"The steers or *gryses* coming vpp to the altare."

*Mon. Sup. Folkingham*, in Peacock's *Ch. Fur.* 81.

John Haster, a goldsmith, kept a shop at "the mynster gresses," at York, in 1510. He was presented at the visitation for having suspicious persons in his house at "unconvenient tymes."—*Detecta Quedam in Visitat. Ebor.*, Surtees Soc., 35, p. 262.

Thomas Hearne has printed an episcopal commission, dated 1402, for shutting up John Cherde, a monk of Ford Abbey.—*Trokelow's Annals*, 263. It would seem that an episcopal licence was necessary ere a man or woman could assume this manner of life. Richard Francis, an ankret, is spoken of as "inter quatuor parietes pro Christo inclusus."—*Langt. Chron.* ij. 625.

P. 39, l. 1253. *Clyppyngs*, embracing, hugging. A.S. *Clyppan*, to embrace.

"Quaþ blauncheffur ich com anon,  
Ac floriz cleppen here bigon."

*Floris and Blanchf.* 67, 594.

"To *clippen* & kissen they counten in tounes,  
The damoseles that to the daunce sewe."

*Plowman's Tale*, edit. 1687, p. 165.

A Lincolnshire peasant said to the editor, concerning one of her neighbours, that "She *clipped* and cuddled the bairn as thof she'd never seen it sin Candlemas." (We still talk here of 'sheep-clipping' for sheep-shearing.) *Clip*, to cut, shear, is O.N. *Klippa*.

P. 42, l. 1346. The holy-bread, the holy-loaf, or eulogia, was ordinary leavened bread cut into small pieces, blessed, and given to the people after mass was over. The idea entertained by some persons at the period of the Reformation, and in subsequent times, that this rite was instituted as a substitute for the Holy Communion is erroneous. Modern writers have sometimes even confounded the two. Holy bread had nothing sacramental in its nature : it was used in the manner of the ancient love-feasts as a type of the Christian fellowship that should exist among those who were of the household of faith. This practice was once almost universal in Western Christendom, and prevailed to some extent among the Greeks, where it was called *Αντίδωρα*. It has now gone entirely out of use in this country. I believe, however, it is still distributed in some of the dioceses of France. Thomas Becon, Archbishop Cranmer's chaplain, speaks of it in his catechism. He says that "because the people should not be altogether without some outward thing to put them in remembrance of the body-breaking and blood-shedding of Christ, the Papiests have brought into the Church two ceremonies, that is to say, *holy-bread* and *holy-water* ; and they every Sunday minister them to the common people instead of the honourable sacrament of the body and blood of Christ, by giving them the bread to eat, and by casting the water on their faces." It was customary in early times for the receivers to carry home this "panis benedictus." It was said that in the fifteenth century some people used to employ it as a charm, and on that account

carry it about their persons. One of Cranmer's articles of enquiry, published in the second year of Edward VI., is, "whether any person hath abused the ceremonies, as in casting holy water upon his bed, or bearing about him *holy bread*, St. John's Gospel, ringing of holy bells, or keeping of private holy days, as tailors, bakers, brewers, smiths, shoemakers, and such other."

One of the demands of the Devonshire men, who, in 1549, rose in arms to fight for the restoration of the old religion, was that they might "have *holy-bread* and holy-water every Sunday." The martyrologist Foxe gives us the words which Hugh Latimer was wont to use when he distributed the holy loaf to his flock :—

"Of Christ's body this is the token,  
Which on the cross for your sins was broken;  
Wherefore of your sins you must be forsakers,  
If of Christ's death ye will be partakers."

It was decreed by the Constitutions of Giles de Bridport, Bishop of Salisbury, A.D. 1254, that the parishioners should provide the holy loaf every Sunday. The order in which it was provided in the parish of Stanford-in-the-Vale, co. Berks., may be seen from an extract from the church account book of that parish, published by Dr. Rock.

There were "ij. *hally-brede* basckatts" among the goods belonging to St. Olave's, Southwark, in 1558. In 1566, at Gonwarby, in Lincolnshire, "one *hally brede* skeppe [was] sold to Mr. Allen, and he maketh a baskett to carrie ffishe in."

In the Sacristy of St. Andrew, at Vercelli, is still preserved a curious knife with a box-wood handle, carved with the occupations of each month of the year. This instrument is thought to have been intended for cutting the blessed bread. It has an additional interest to Englishmen from the fact that it is believed to have once belonged to St. Thomas of Canterbury.—Bingham's *Antiq.* ed. 1834, v. 300, 322. Rock's *Ch. of our Fathers*, i. 135–140. Becon's *Catech.* ed. 1844, 260. Cranmer's *Works*, ed. Fox, ii. 158, 503. Wilkins' *Conc.* i. 714. Peacock's *Ch. Fur.* 86, 96. *Gent. Mag.* 1837, i. 492. Hart's *Echl. Records*, 205, 294.

l. 1353. *Lychwake*. A.S. *lic*, a body; *wæccan*, to watch. The Lake-wake or Lyke-wake was the watching of the corpse, common among all simple-minded people. It arose out of some of the holiest instincts of our nature, but has at all times been liable to foul corruption. We have ample evidence that these death watchings often degenerated in the Middle Ages into riotous festivals. The custom is not extinct in Ireland, Scotland, or Sweden. I believe it still lingers in the Northern Shires of England. John Aubrey has preserved in his *Remains of Gentilisme & Judaisme*, Lansd. MS. 231, fol. 114, an account of these festiuous funeral rites taken from the lips of "Mr. Mawtese, in whose fathers youth *scilicet* about 60 yeares since [1686 now] at country vulgar Funeralls was sung this song."



they play likewise  
at Hott-cockles.

“ At the Funeralls in Yorkshire to this day they continue the custome of watching & sitting vp all night till the Body is interred. In the interim some kneel downe and pray (by the corps), some play at cards, some drink & take Tobacco: they have also Mimicall playes & sports, *e.g.* they choose a simple young fellow to be a Judge, then the Suppliants (having first blacked their hands by rubbing it under the bottome of the Pott) beseech his *Lordship* and smutt all his face.

The beleefe in Yorkshire was amongst the vulgar (& perhaps is in part still) that after the parsons death, the Soule went over Whinnimore, and till about 1624 at 1616 the Funerall a woman came [like a *Præfica*], and sung the following Song:—

This ean night, this ean night,  
eve[r]ly night and awle:  
Fire and Fleet<sup>1</sup> and Candle-light,      <sup>1</sup> water.  
and Christe recieve thy Sawle.  
When thou from hence doest pass away,  
every night and awle,  
To Whinny-moore thou comest at last,  
and Christ recieve thy<sup>2</sup> Sawle.      <sup>2</sup> 'silly, poor,' *inter-*  
*lined.*  
If ever thou gave either hosen or shun,  
every night and awle,  
Sitt thee downe and putt them on,  
and Christ recieve thy Sawle.  
But if hosen nor shoon thou never gave nean,  
every night, etc.  
The Whinnes<sup>3</sup> shall prick thee to the bare beane,      <sup>3</sup> Furze.  
and Christ recieve thy Sawle.  
From Whinny-moor that thou mayst pass,  
every night, etc.  
To Brig o' Dread, thou comest at last,  
and Christ, etc.,  
no brader than a thread.      [fol. 114b.]  
From Brig of Dread that thou mayst pass,  
every night, etc.  
To Purgatory fire thou com'st at last,  
and Christ, etc.  
If ever thou gave either Milke or drinke,  
every night, etc.  
The fire shall never make thee shrink,  
and Christ, etc.

But if mulk nor drink thou never gave nean,  
 every night, etc.  
 The Fire shall burn thee to the bare bene,  
 and Christ recieve thy Sawle."

A version of this strange dirge, varying in a few minute particulars, was printed by Sir Walter Scott in his *Minstrelsy of the Scottish Border* (edit. 1861, ii. 135-142). I should have imagined that it had been derived from the same MS: as the above, had not Sir Walter spoken of it in such a manner as to induce us to believe that it was still the custom to sing it at funerals when he made his great collection of oral poetry. His words are—"This is a sort of charm sung by the lower rank of Roman Catholics in some parts of the north of England, while watching a dead body previous to interment. The tune is doleful and monotonous, and joined to the mysterious import of the words has a solemn effect."

It is possible that these verses may yet linger as a tradition among the peasantry of the North of England. If so, it is much to be desired another copy should be procured. The above is evidently corrupted in several places.

In an account of some matters relating to the neighbourhood of Gisborough, written about the end of the sixteenth century by a correspondent of Sir Thomas Challoner, who signed himself H. Tr . . . ., we have the following curious picture. There cannot be much doubt that the "songe" which "certaine women singe" was of the same nature as, if not identical with, the verses preserved by John Aubrey.

"When any dieth certaine women singe a songe to the dead body, recytinge the iorney that the partie deceased must goe, and they are of beleife (such is their fondnesse) that once in their liues yt is good to giue a payre of newe shoes to a poore man, forasmuch as after this life they are to passe barefoote through a greate launde full of thornes & furzen, excepte by the meryte of the Almes aforesaide, they have redemed their forfeyte: for at the edge of the launde an aulde man shall meete them with the same shoes that were giuen by the partie when he was liuinge, and after he hath shodde them he dismisseth them to goe through thicke and thin without scratch or scalle."—Cotton MS. *Julius*, F. vi. fol. 438b.

P. 43, l. 1385. The ecclesiastical councils of Christendom have frequently prohibited unclean beasts being allowed to feed in churchyards. In some parts of Denmark the intrusion of cattle in graveyards is prevented by an iron grating being fixed in the gateway, under which a deep hole has been excavated. Over this men and women can walk with ease, but sheep and pigs are unable to do so as their feet slip between the bars.—Hamilton's *Sixteen Months in the Danish Isles*, i. 135.

P. 43, l. 1391.

"Now turn again, turn again, said the Pinder,  
For a wrong way you have gone, &c.,  
For you have forsaken the kings highway,  
And made a path over the corn," &c.

*The Pinder of Wakefield & Robin Hood.*

There was in former days a very strong feeling of dislike against those persons who trod down growing corn. The sentiment was more intense than the mere money loss warranted. In times when famines were probable contingencies, people realized more fully than they do now the wickedness of destroying human food. The feeling has happily not as yet died out among our rural poor.

P. 48, l. 1546. *Quede*, wicked = the devil. Dutch, *Quade*, evil.

"He so haveth of fur mest, he schal beo smal and red,  
other blak with crips her, lene, and somdel *qued*."

*Pop. Treatises on Science*, 138.

"And lete me neuere falle  
In boondis to the *qued*."

*Hymns to Virg. and Christ*, p. 6, l. 18.

l. 1559. Dead men's bones, corpses in process of decay, worms devouring putrid bodies, and similar subjects, were objects of frequent contemplation to our forefathers. The abbots of the Carthusian order, when in chapter, had a human skull laid before them. Many mediæval monuments survive where the deceased is represented as an emaciated corpse or a fleshless skeleton.—See *Notes and Queries*, 1st series, v. 247, 301, 353, 427, 497; vi. 85, 252, 321, 345, 393, 445, 520; vii. 429. Douce's Holbein's *Dance of Death*, *passim*. Shakespere had evidently been deeply affected by such like objects of contemplation.

P. 50, l. 1607. This shows that the author took it for granted that there would be in every church a sanctus bell, which would be rung to turn men's thoughts to God at the moment of consecration.

P. 51, l. 1651. *ȝop*, wary. A.S. *Geap*, crooked, deceitful, cunning.

"He stiftle; stif in stalle  
Ful *ȝep* in þat nw zere."

*Sir Gawayne and the Green Knight*, p. 4, l. 104.

P. 55, l. 1760. *Hull*, cover. A.S. *Hélan*. The act of shelling beans or peas, or removing the outer husk of walnuts, is called *hulling* in Lincolnshire. Pods or husks are *hulls*.

P. 56, l. 1825. *Coppe*, a spider. A.S. *Attercoppa*, literally a poison head, cup, or bag. Cobweb is a corruption of coppe-web. There is a wonderful tale in the preface to Hearne's Langtoft's *Chron.* p. cc.,

of three persons being poisoned by the venom of an *atturcoppe*, of whom two died, and the third was so near death that he made his will, and in all other ways got ready for his departure, when, happening to think of Saint Winefrede and of the miracles wrought by her, he induced his mother to go to her shrine and offer a candle there, and "brynge hym of þe water þat her bones were wasschon yn." With the use of this water he soon recovered, and as a thank-offering he presented at her shrine an image of silver. The account does not say what the image represented. I presume it was a figure either of himself or of the saint who had helped him; perhaps the spider also was shewn.—See *Prompt. Parv. sub voc.* Richardson's *Dict. sub Cobweb*.

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## GLOSSARIAL INDEX.

	PAGE.	LINE.		PAGE.	LINE.
A-bregge, abridge,	47	1517	Ay, ever,	14	452
A-bygge, abide,	59	1898	Aȝte, ought,	45	1444
A-corset, accursed,	23	736			
A-ferd, frightened. Still used in North Lincoln-			Backbyte, backbiting,	36	1155
shire,	41	1335	Baldely, plainly,	32	1020
A-go, gone,	35	1140	Baselard, a dagger,	2	48
	44	1414	Bawdryke, a belt,	2	48
Al-gate, anyhow, always,	45	1448	Be-bled, blodied,	56	1822
	55	1766	Beleue, belief,	12	366
	13	394	Ben, be,	17	524
Als, as	29	944	Benefyces, benefits,	10	317
An-elet, anointed	53	1700		8	240
Ankeras, Ankress, An-			Bere, noise, uproar,	9	276
choress, a female her-	38	1243			289
mit,	45	1447	Be-stad, bestood, circum-		
Annoynted,	21	670	stanced,	42,	1362
A-nont, upon	57	1849	Bete, make better = heal,		
A-pert, openly,	41	1336	save, cure,	16	515
Artykele, article,	15	458	Beth, be,	1	6
	5	143	Bifor, before,	16-n.	
Aster, Easter,	8	241	Blyue, quickly,	13	394
	3	82		40	1306
At ene, at once,	26	841	Bollyng, bull-baiting,	11 n.	
A-tent, intent,	54	1755	Bondes,	21	663
Auter, altar,	13	396	Boo, both,	1	3
A-vow, A-voue, vow,	8	226		9	267
A-vys, advice,	11	334	Bordes, jests, games,	19	588
Axtree, axletree,				37	1213

	PAGE. LINE.		PAGE. LINE.
Brenne, burn,	4 116	Corporas, a linen cloth	
Brenner, burner,	51 1655	used in the service of	
By-dene, presently, at		the mass,	56 1810
once,	55 1758	Cosynage, cousinhood,	
By-forn, before,	16 519	relationship	6 168
By-gylet, beguiled,	37 1187	Cotteyng, quoyting, play-	
Byspyng, bishoping =		ing at quoits,	11 n.
confirmation,	20 646	Couetyse, covetousness	36 1169
By-taghte, taught,	45 1468	Counter, contrary,	48 1553
By-twynne, between,	7 220	Court,	24 766
		Couth, known,	24 n.
Candell,	55 1763	Cowpulle, copulation,	7 194
Caste,	33 1070	Cowpe, could,	20 619
Casteth, plots, contrives,	46 1483	Creawance, credence,	52 1676
Castyng, vomiting,	58 1888	Creme, holy oil,	{ 18 582
Chafare, merchandize,			{ 20 634
exchange, barter. A.S.		Crome, crumb,	59 1901
<i>cedap</i> , a bargain. Hence		Croys, cross,	14 437
the family name		Crysme, holy oil,	18 582
<i>Chaffers</i> ,	37 1187	Cunnen, can,	8 237
Chames, charms, spells,	12 368	Curatowre, curate,	28 912
Chast, chaste	2 23		
Chaunge, change,	20 638	Dawe, days,	1 5
Chost, strife,	{ 11 338	Ded, death,	8 247
	{ 42 1365	Deden, did,	18 556
Churchay, churchyard.		Dedeyn, disdain,	32 1047
A.S. <i>cyrice</i> , church.		Dedlyche, deadly,	30 969
<i>Heg</i> , hay, grass, or		Dele, part,	16 499
<i>hege</i> , a hedge or		Deme, sentence,	17 523
fence,	11 n.	Derrur, dearer,	12 383
Chyrche, church,	17 527	Despuyte, dispute,	21 673
Clanseþ, cleanseth,	17 528	Destruye, destroy,	35 1128
Cloyserere, cloisterer =		Deuors, divorce,	7 197
monk, canon,	44 1411	Disturbul, disturb,	62 4
Clypping, embracing =		Domes-day,	16 521
cutting, clipping,	39 1253	Drawe on tret,	33 1062
Comyn wommon, harlot,	38 1246	Droken, drunken,	20 631
Confermynge,	17 529	Dronkelec, Dronkelewe,	
Conne, know,	1 16	drunkenness,	2 31
Connynge, knowing,	43 1400	Dronken,	20 623
Contrycyone,	47 1512	Dryt, the Lord Jesus	
Coppe, spider. A.S. <i>atter-</i>		Christ. A.S. <i>drihten</i> ,	14 426
<i>coppa</i> , a spider, <i>lit.</i> a		Dyuyntyte,	15 456
poison head, poison		Dyȝte, dispose = deck	
bag, or poison cup,	56 1825	adorn. A.S. <i>dihtan</i> ,	54 1755

	PAGE. LINE.		PAGE. LINE.
Eghþe, eighth,	{ 16 498	Fore-done, destroy,	2 44
Eke, also,	{ 21 665	For-lore, lost,	10 299
Elde, age,	9 275	Forslowthed, lost by sloth,	70 2
Ellus, else,	8 236	Forswore,	27 866
Elyng, healing,	45 1444	For-þeuth, forgiveth,	10 321
Enchewe, eschew,	17 533	Fott-ball,	11 n.
Ensaumpul, ensample,	2 28	Frechedly, freshly,	38 1220
Enuyet, envied,	15 472	Fremd, stranger. A.S. {	38 1240
Eschewe,	35 1117	<i>fremed</i> , foreign,	{ 45 1446
Euenyng, equal,	20 637	Frerus, Freres = friars,	45 1458
Eysel, vinegar. A.S.	35 1117	Freyne, ask,	25 800
<i>Eisile</i> ,	55 1772	Fulhelt,	25 795
Fabul, fable,	18 578	Fytered, slashed, tagged,	32 1034
Fanoun, a maniple, one		Fyþte, fight,	23 739
of the vestments worn			
by the priest at mass,	56 1805	Gart, caused,	12 366
Fare, go,	9 265	Glatorye, gluttony,	{ 38 1219
Fare, proceeding, custom,	11 332		{ 49 1593
Faren, go,	1 5	Gnade, grudge. A.S.	
Fay, faith,	12 362	<i>gneadlicnes</i> , frugality,	
Fayre, go,	22 704	temperance,	10 319
Fel, sharp,	43 1401	Godhede,	16 510
Fende, fiend,	12 370	Goth, goeth	48 1570
Ferde, fear,	20 635	Grame, anger. A.S. <i>gram</i> ,	
Fere, undaunted. Dan.		angry,	27 856
<i>För</i> . O.N. <i>Færr</i> ,	13 407	Grede, greedy. A.S.	
Fere, fellowship,	2 25	<i>grædig</i> ,	10 n.
Fere, companion = wife,	6 190	Gret, grieved. A.S.	
Ferus, companion,	45 1457	<i>grétan</i> , to weep,	33 1061
Fey, faith,	15 454	Greuus, grievous,	12 374
Feynet, feigned,	31 989	Greythe, readily, speed-	{ 11 346
Feyntyse, faintness,	34 1095	ily,	{ 19 587
Feyre, fair,	9 280	Grope, feel = investigate,	25 800
Flett, flat = floor,	9 273	Gruchynge, grudging,	34 1107
Flotterer, a ship-man, a		Grylle, sorrowful, fearful,	4 103
sailor,	23 733	Grym,	45 1449
Folghthe, baptism,	{ 5 149	Gryth, protection,	49 1581
	{ 17 528	Gult, trespass, guilt,	{ 13 419
Folowe, baptise,	3 85		{ 31 987
Folwyng, baptism. A.S.		Gulty, guilty,	25 789
<i>Fulluht</i> ,	5 146	Gwyage, guidage,	62 26
Folyly, foolishly,	41 1327		
Fondyng, trial, temptation,	13 420	Hale, secret, conceal-	
Fonne, a fool,	12 358	ment. A.S. <i>helan</i> ,	39 1272

	PAGE. LINE.		PAGE. LINE.
Halybred, the holy bred,		Iape, a jest,	3 61
<i>eulogia</i> ,	42 1346	I-blende, mixed up,	12 370
Halydawes, holydays,	7 203	I-bore, born,	10 298
Hand-ball, a game	11 n.	I-borste, burst = broken,	27 851
Haunce, enhance,	51 n.	I-bysbed, bishopped, con-	
He, she,	7 196	firmed,	6 158
Hele, hell,	12 369	I-dronk, drunken. Pro-	
	16 498	bably here it is the	
Hele, hide, cover,	43 1395	scribe's error for <i>i-do</i> ,	37 1183
	46 1480	I-fere, as companions	
Helet, held,	29 942	together,	7 219
Helle, hell,	14 439	I-hoseled. See Hosele,	8 240
Helut, ignorant. A.S.		Indyscrete,	23 713
<i>hēlan</i> ,	53 1699	I-nome, taken. A.S.	
Henne, } hence, here-	50 1623	<i>niman</i> ,	16 495
Hennes, } after,	10 295	I-pult, pushed, put,	31 988
	3 88	I-queynt, quenched,	34 1082
Heo, she	44 1407	I-shend, } injured,	12 371
Herre, higher,	44 1415	I-shende, } spoilt,	17 539
Herus, hair	31 1007	I-shent, } destroyed,	31 1001
Hez, high,	47 1519	I-shryve, shriven,	8 239
Heyre, her,	16 490	I-storbet, disturbed,	42 1347
Hodymoke,	59 1919	I-synget, sinned,	37 1201
Hole, whole,	13 407	I-taimed, tempted,	36 1150
Holpe, helped,	36 1152	I-tened, harmed,	35 1146
Hond, handiwork,	11 354		
Hondweddinge, hand-		Kenne, know, inform,	24 768
wedding, an irregular			47 1540
marriage,	7 n.		56 1793
Hosele, to give the holy		Keure, recover,	23 746
communion. A.S. <i>hūsl</i> ,	3 82	Kirk,	17 n.
Hoselet. See Hosele,	8 243	Knave, boy,	7 217
Hoselyng. See Hosele,	8 253	Knowlache, acknow-	
Howsele. See Hosele,	10 294	ledge,	25 804
Howsynge, houses,	32 1035	Knowlacheynge, acknow-	
Hule, cover. A.S. <i>hēlan</i> ,	55 1760	ledgment,	42 1351
Humanyte,	15 457	Knylle, knell, p. 60,	50 1607
Huyde, hide,	31 993	Koghe, <i>vb.</i> , cough,	24 779
Huydeth, hideth,	7 201	Kore, recover,	23 n.
Huyre, hire, pay, re-		Kynde, semen,	8 230
compense. A.S. <i>hýr</i> ,	11 354		29 934
hire, wage,	27 868	Kynde, nature,	7 223
Hyet, hastened,	33 1063		
	14 451	Lafte, left,	21 663
Hyse, his,	40 1296	Lask, purge,	50 1624
Hyȝt, haste, hurry,	18 559	Lasse, less,	30 956



	PAGE.	LINE.
Laten, Latin,	18	570
Layne, reward,	{ 22 698	
	{ 43 1398	
Lechery,	44	1436
Lechowre,	40	1282
Ledeth hys lyf, gains his		
living,	24	760
Lemmon, concubine,	23	719
Lene, lend,	43	1373
Lentenes-day, Easter	3	75
Lere, teach. A.S. <i>læran</i> ,	17	546
Lered, learned = clergy,	35	1146
Lese, lose,	10	325
Lesyng, falsehood,	30	953
Leue, believe,	{ 9 260	
	{ 15 459	
Leue, leave	8	259
Lewd, lay,	20	645
Lewte, loyalty,	28	913
Loke, locked,	21	660
Londes, land,	32	1035
Lone, loan,	12	383
Lust, list,	22	708
Lutte, light,	48	1547
Luyte, light, little,	36	1156
	40 1304 ;	51 1635
Luytel, littel,	20	627
Lychwake, the watching		
of the corpse before		
burial,	42	1353
Lyde gate, lych gate,	43	1385
Lyet, lied,	30	953
Lyth, the body,	39	1253
Madhede, madness,	48	1545
Male, a budget, a satchel =		
the belly,	38	1230
Malencholy,	36	1157
May, maid,	38	1239
Mayde,	24	783
Mayn, haste, force,	37	1203
Mede, meed, reward,	46	1476
Meyne, company = ser-		
vant,	34	1084
Mischawnce, mischance,	59	1899

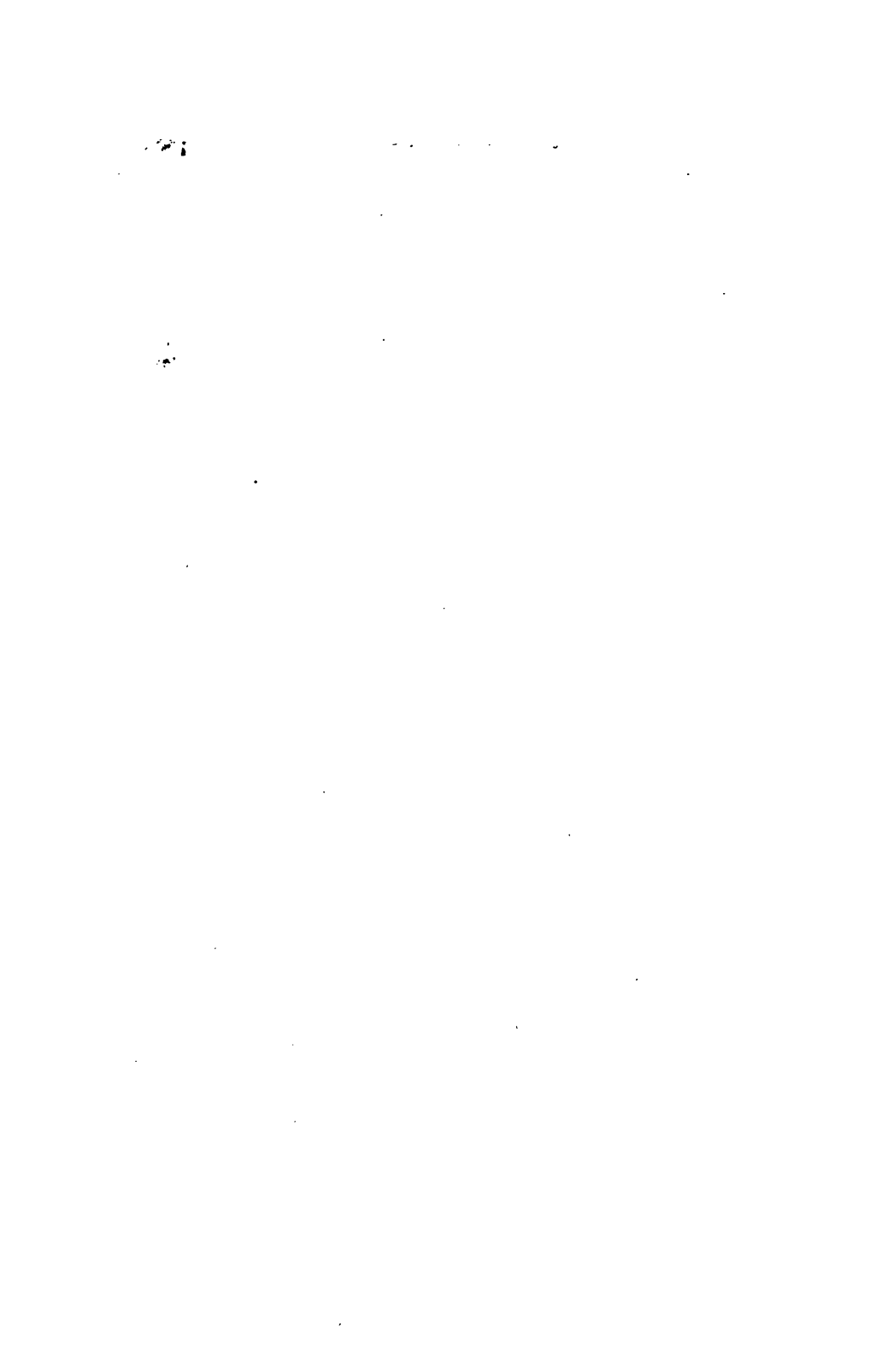
	PAGE.	LINE.
Mo, more,	17	534
Mod, mood,	24	772
Mon, man,	4	105
Monsla;t, manslaughter,	44	1423
Mot, much,	45	1466
Mowe, may,	4	95
Myche, much,	21	679
Mynge, mingle = mind,	{ 45 1443	
remember, observe.	{ 59 1915	
A.S. <i>mengian</i> ,	{ 8 233	
Mynne, remember,	{ 17 529	
Myscheueth, unfortunate,		
ill, happen, an accident,	17	550
My;t, mighty,	15	461
Nedely, necessarily.		
<i>Needlings</i> is still a		
Lincolnshire word,	13	401
Negh, nigh,	23	743
Nere, ne were = were	{ 20 620	
not,	{ 21 671	
Nete, neat = horned		
cattle,	11	353
Neur the latter, never	{ 3 87	
the less,	{ 8 250	
Newe, accrue, come by		
growth,	11	348
Newed, renewed,	{ 20 642	
	{ 45 1463	
Ne;, near,	47	1520
Nome, name,	{ 17 551	
	{ 45 1439	
Nonne, nun,	38	1243
Nother, } neither,	{ 36 1171	
Nowþer, }	{ 12 386	
Nuye, annoy. O.F. <i>anoi</i> ,		
from Lat. <i>odium</i> ,	4	120
Ny, nor,	18	565
Nym, take = compre-		
hend,	17 n.	
Nyste, ignorance. A.S.		
<i>nyste</i> , do not know,		
from <i>nitan</i> ( <i>no-witan</i> ),		
not to know,	37	1209

	PAGE.	LINE.		PAGE.	LINE.
Nythinge, wicked =			Potelle, pottle,	64	19
sparing, niggardly,			Pouert, poverty,	32	1022
mean. A.S. <i>neþing</i> ,			Pownce Pylate, Pontius		
a wicked person, an			Pilate,	14	434
outlaw,	36	1173	Predycacyon, preaching,	33	1066
			Prodder, prouder,	32	1017
Odde weddyng, a pri-			Prow, advantage, profit-	17	548
vate wedding,	7	198	able. Fr. <i>prod</i> ,	35	1120
Of-bowne, above,	67	8		57	1839
Ofyce, office,	20	649	Prowde, proud,	31	1015
Okere, usury,	12	372	Pruyde, pride,	31	994
On, in	22	686	Putte, pit,	48	1550
On, Ones, once, 15	465	20	Pyked-schone, peaked		
Onlyche, only,	21	656	shoon,	32	1033
On rowe, in order, 5	123	18			
Ore, grace, mercy,	19	585	Quede, wicked = the		
Ost, host, the euchar-			devil,	48	1546
istic bread after con-			Quyke, alive,	17	523
secration,	8	255			
Ote, oats,	42	1371	Raft, stolen, taken off,	21	664
Ouer-dryve, ouer-driven,			or away,	27	860
burdened above what			Rede, teach. A.S. <i>rædan</i> ,	1	7
can be borne,	53	1701	Rede, counsel, advice,	15	481
Ouer-gate, overmuch,			Rede, red,	26	827
unreasonably,	37	1195	Remyssyone, remission,	14	449
Oyle,	20	634	Renabulle, reasonable,	31	1008
Oȝt, ought,	48	1545	Reret, raised up,	35	1131
			Reyng, command,	11	n.
Parauentur, peradventure,	25	794	Rightvsnesse,	70	4
Paresche, parish,	1	17	Robbyng,	29	938
Parsons, persons,	26	817	Rowe, row, = array, order,	14	447
Party - hosen, parted-			Roytyng, rioting,	28	887
hosen, hosen made of			Rybawdye, ribaldry,	3	61
diverse colours,	32	1033	Ryȝt, rightly,	15	460
Passyngere, passenger,	23	733			
Passyone, the Lord's			Sad, gravely, seriously,	9	260
Passion,	14	436	Sakeringe, consecration,	9	285
Pay, appease. Fr. <i>paier</i> ,	2	34		10	303
Pay,	27	878	Sarre, sore,	45	1453
Plenery, full. Lat. <i>plenus</i> ,	14	449	Sarrer, sorer, more ex-		
Plungynge,	19	609	cessively, grievously,	44	1416
Plyȝte, plight,	10	324	Sawtere, psalter,	2	53
Podage ?, journey - tax,			Schaf, shave,	56	1822
or Pontage, bridge-			Scharterus, charters,	66	10
making, or toll,	62	26	Sched, shed,	29	934

	PAGE.	LINE.		PAGE.	LINE.
Scheme, shame,	20	637	Spousayle, wedding,	17	532
Schende, } injure,	{ 47	1534	Spoyle,	16	509
Schent, } }	{ 37	1208	Spysory, spicery,	41	1321
Schere pursday, Holy			Stabullud, establisht,	61	2
Thursday,	20	640	Stegh, ascended, 16 518;	26	825
Scho, she,	4	108	Steuene, voice,	13	411
Schonkes, shanks, legs,	24	780	Stoil-ball, a game,	11	n.
Schrewede, cursed, wicked,	35	1145	Stoke, stuck,	21	n.
Schrewes, wicked persons,	43	1369	Stole, an ecclesiastical		
Schule, should,	19	587	vestment,	56	1805
Schullen, shall,	5	144	Ston,	21	654
Scof,	25	790	Storbet, disturbed,	33	1056
Scoler, scholar,	23	733	Strait, straitly = strictly,	44	1424
Seche, seek,	20	651	Sty, path,	43	1389
Seke, sick,	57	1841	Stynteth,	24	785
Sen, } see	{ 1	4	Suster, sister,	23	719
Sene, } }	{ 11	327	Swerde, sword,	61	8
Sengul, single = unwed-			Swinke, labour. A.S.		
ded,	7	214	swine,	38	1234
Seyntwary, sanctuary =			Swore, oath. A.S. <i>swerian</i> ,	30	955
churchyard,	11	330	Sybbe, akin. A.S. <i>sib</i> ,	22	718
Shryffader, shrift-father			<i>gessib</i> ,	38	1240
= confessor,	8	233	Sych, such,	12	366
Sikerly, securely,	10	n.	Sycurly, securely,	10	317
Skynnes, kynnes = kind	{ 7	210	Sylabul, syllable,	18	577
of,	{ 47	1526	Symonye,	37	1183
Sle, slay,	2	36	Synes, signs,	58	1873
Sleer, slayer,	51	1655	Synge, Syngen, sin,	30	{ 961
Slegh, sly, cunning,	{ 23	744			{ 965
	{ 43	1401	Syse, seize,	36	1170
Sleghpe, sleight,	12	364	Sysourus, jurors, inquest		
Sloghe, slew,	45	1460	men, assessors,	51	1665
Slyly,	17	554	Sypte, sight,	10	325
Snel, quick,	4	121			
Sodenlyche, suddenly,	46	1485	Tele, deceit. A.S. <i>tel</i> ,		
Sofere, suffer,	11	335	tale, story, fable,	12	368
Sondes, messages,	53	1726	Telynge, telling = telling		
Sorcery,	27	861	fortunes,	12	360
Sotelly, subtilely,	18	n.	Tenessyng, playing at		
Sope, truth,	16	520	tennis,	11	n.
Souke, suck,	56	1811	Thewes, manners. A.S.		
Soyled, assoiled,	23	737	<i>pedw</i> ,	3	60
Spel, } tale = teach-	{ 6	170	Thilk, that same,	10	n.
Spelle, } ing, doctrine,	{ 14	445	Thoght, thought,	18	567
Spene, spend,	28	898	Thryuyng, thriving,	35	1122

	PAGE.	LINE.		PAGE.	LINE.
Thylke, this,	7	201	Vyse, in sight, in view.		
To-fore, before,	7	213	Fr. <i>viser</i> ,	3	66
Towayles, towels,	55	1759			
Tryste, trust,	31	1014			
Tuynde, } shut. A.S.	{ 3	63	War, wary,	19	608
Tuynen, } <i>týnan</i> ,	{ 16	490	Warde, guardianship =		
Twye, } twice,	{ 4	119	able to take care of		
Twyes, } twice,	{ 13	406	themselves,	8	236
Tylle, to,	37	1199	Waryen, denounce,	67	3
			Wayte, wit = know,	55	1771
			Wedde, a pledge,	36	{ 1175
pagh, } though,	{ 7	196			{ 1178
pa;, } though,	{ 12	358	Wede, garment,	28	908
pe, thee,	18	552	Wededhood, } wedlock,	7	212
penne, than,	21	680	Wedhood, }		
per-tylle, thereto,	40	1294	Welde, wield = govern,		
pewes, manners,	42	1370	rule,	8	237
po, though,	17	535	Wene, hope = doubt. A.S.		
ponkes, thoughts. A.S.			<i>wen</i> ,	12	381
ponk, pank,	24	779	Werkeday,	28	893
por;, through,	15	486	Werne, warn,	23	729
pretenepe, thirteenth,	16	516	Weynt, done, accom-		
pridde, } third,	{ 16	514	plished,	34	1102
prydde, } third,	{ 15	462		{ 41	1333
pryes, thrice,	13	406	Whad,	{ 45	1457
pryfte,	22	694	White, wight = quick,		
prytty, thirty,	59	1904	active, strong,	31	1010
			Whysson-tyde, Whitsun-		
			tide. The word is still		
			pronounced thus in		
Vaunce, advance = en-			Lincolnshire.	5	143
crease,	51	1636	Wlatyng, loathing, dis-		
Vche, each,	13	416	gust,	24	782
Verement, truly,	{ 13	390	Wolpe, will,	5	150
	{ 13	402	Wond, fear = hesitate,	{ 12	384
Verre, very, true,	10	296		{ 25	793
Vnderlynge, an inferior,	35	1121		{ 27	869
Vnprofessud,	61	27	Wonet, wont,	{ 36	1153
Vnsware, answer,	26	818			
Vnwyse,	59	1905	Woolmen,	65	12
Vomyschment, } vomit-	{ 58	1888	Worche, work,	50	1606
Vomysment, } ing,	{ 37	1205	Worchyng, working,	17	536
Voys, voice,	31	1005	Worre, worse,	35	1130
Vrþ, earth,	15	483	Wote, oats, pronounced		
Vsure, usury,	12	372	<i>wots</i> in Lincolnshire,	42	n.
Vye, envy,	14	435	Wowet, wooed,	39	1273
Vys, advice. Fr. <i>avis</i> ,	38	1225	Wrathþed, made angry,	35	1142

	PAGE.	LINE.		PAGE.	LINE.
Wry, turn away,	24	776	Ʒaf, gave,	31	986
Wrynge, wring,	24	780	Ʒates, gates. <i>Yate</i> is the		
Wyntyng, witting=			Lincolnshire pronun-		
knowledge,	13	397	ciation,	16	489
Wys, wise,	20	628	Ʒef, if,	3	86
Wyte, wit=know,	43	1403	Ʒen, give,	21	683
Wyþ-say, deny, withhold,	36	1180	Ʒerne, earnestly. A.S. {	2	53
Wyth-tan, withdrawn,			<i>georne,</i>	{	3 70
withheld,	37	1185	Ʒerus, years,	50	1626
Wytte, knowledge,	8 n.		Ʒeue, give,	5	138
			Ʒeyn-stondynge, against		
			standing=withstand-		
Ydul, idle,	12	356	ing,	16	491
Yeke, the same. Sc. <i>ilk</i> , {	10	322	Ʒonge, young,	9	286
	30	968	Ʒop, active,	51	1651
Yen, eyes,	24	771	Ʒore, sorely,	{	1 9
Ypocryse, hypocrisy,	31	990		{	37 1192
Yrke, irk,	19	526	Ʒow, you,	{	5 124
Ys, is,	16	520		{	15 470
Ys, ice,	15	473			









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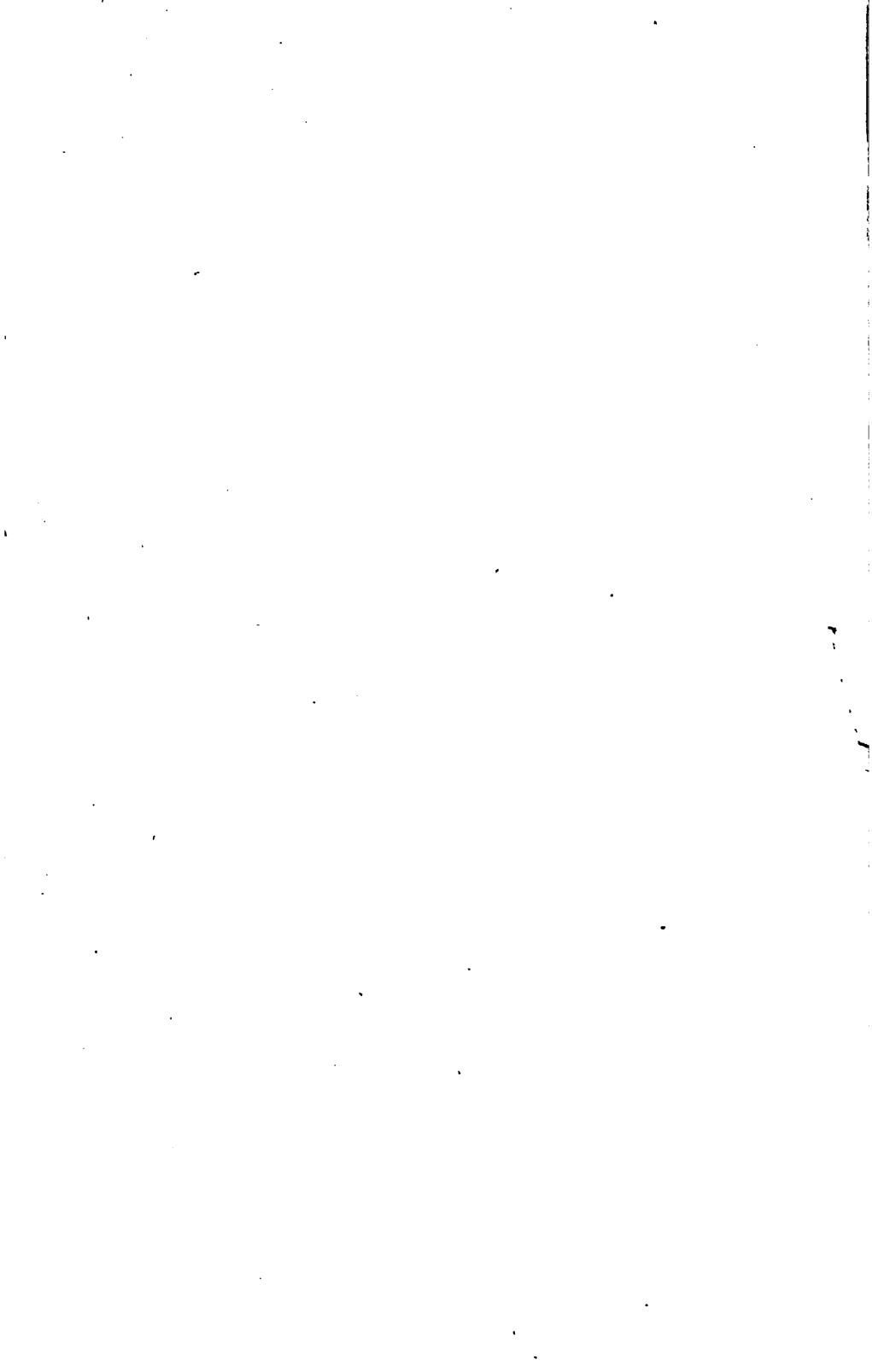
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